

For the Pleasure of Almighty Allah ﷻ

WHAT TO DO WHEN A
Muslim
PASSES AWAY

***THE ISLAMIC RITES OF THE
FUNERAL & BURIAL***



AL-NOOR
LIGHT OF ISLAM

For the Love of the Beloved Prophet ﷺ

Free Publications

Allah says in the Glorious Qur'aan:

“Every soul shall have a taste of death...”

(Surah Aal-e-Imran 3:185)

Our Prophet Muhammad (S.A.W) is reported to have said:

“One who gives the burial wash to the deceased is washed clean of sin (restored to innocence) as at the time of birth”.

He also said that “One who dresses the dead for the burial will be attired by Allah in Paradise”.

(At Targheeb wat Targheeb)

“Almighty Allah says, There is nothing but Jannah (paradise) for the one who is patient and hopes for sawaab (reward) when I take away someone beloved to him”.

(Hayaatul Muslimeen)

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WHAT TO DO WHEN A MUSLIM PASSES AWAY

There is no doubt that the only guaranteed event that each and every living being, whether male or female, rich or poor, black or white, sick or healthy, must go through is death.

Despite the uneasiness people feel in talking or even merely thinking about the gloomy subject, due to its inevitable nature, it only makes sense to prepare for it.

This publication is designed to allow people to fully prepare for its occurrence in the event of some close family member passing away.

It features a practical guide of what needs to be done, fulfilling both legal and Islamic requirements. Thereafter it further elaborates on the complete Islamic rites of passage, including the relevant prayers. It also lists and explains some un-Islamic customs and practices which are usually adopted by people ignorant of the correct Sunnah method.

Whilst this publication deals with what needs to be performed at the time of someone else's death, it is also hoped that it will serve as a reminder for each of us to prepare for our own inevitable end.

Almighty Allah has stated in the Holy Qur'aan:

قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

*"Say, The angel of death, who is set over you,
will take your souls. Then you shall be brought to your Lord."
(As Sajdah 11)*

EVENTS PRECEDING DEATH

A person on whom the signs of death are clearly seen is called a Muhtadar.

It is sunnah to lay the dying person on his right side facing the Qiblah. It is permitted that he be positioned to lie on his back with his feet towards the Qiblah, and the head slightly raised with a cushion so that the face may not be towards the sky, but it faces the Qiblah. If by moving the dying person causes any discomfort then leave him in any convenient position.

All the bed linen must be clean. It is desirable to use loban (agarbatti), Itr (perfume) or any other fragrance in the room.

At the time of a person dying, the recital of Surah Yasin is most recommended. It makes the difficulties of death easy for that person.

Prophet Muhammad (S.A.W) is reported to have said: *"If any person is on his deathbed and Ya'Sin is recited to him, Allah makes his suffering easier."*
(Ibn Hibban, Ahmad)

Please Note:

Anyone who is in a state of janabah (Impurities), haydh (menstrual Bleeding) or nifaas (post-natal bleeding) it is better not to stay in the same room. (However for any such necessities it is permissible).

There are no restrictions, to recite any other portions of the Holy Qur'an or Zikr also.

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SIGNS OF DEATH (Sakar-at-ul-Maut)

When any of these following signs appear, it should be understood that these are the last moments of the Dying person.

- When the breath begins breathing faster and faster.
- When the legs become loose and cannot lift up.
- When the nose becomes transverse (bent).
- When the forehead subsides (cave in).
- When there are gaps in the earlobes i.e they become hollow.

For Ease at The Time of Sakarat-ul-Maut (Pangs Of Death)

اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

"O Allah! Help us from the wickedness and troubles at the time of death"
(Tirmidhi)

Duaa when Death is Imminent

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى ط

*"O Allah! Forgive me and have mercy on me
and let me reach the Companion on High"*
(Sahih Bukhari)

Please Note:

If the dying person appears to be suffering from severe pangs of death, do not misunderstand, because it is related that when Allah wishes to elevate a person's rank who has many sins to his account, He inflicts death pangs which act as Kaffarah (expiation) for his sins. Thus this person leaves dunya pure from sin.

THE TALQEEN - Reciting the Kalimah

Talqeen is to pronounce the Shahadah, at the time of death. It is a Sunnah that it is read before the dying person takes his last breaths.

Prophet Muhammad (S.A.W) has said, *"Whoever's last words are: 'Laa ilaaha illal-lah' will enter Paradise"*.

(Al Hakim, Abu Dawood)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

*"There is none worthy of worship but Allah,
Muhammad (S.A.W) is Allah's Messenger"*

Once the departing person utters the kalimah, all who are present should remain silent. The dying person should not be drawn into any worldly discussions, but if he discusses any worldly affair, then the talqeen should be repeated, to ensure that the shahadah be their last utterance.

Please Note:

The dying person must NOT be ordered to read the kalimah, because as this is a very delicate and difficult moment, they may become annoyed and utter something improper. Rather, they must be helped to recall it by advising and encouraging to recite the kalimah, by continually repeating it aloud, so that the dying person may start reciting it by hearing.

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HOW SHOULD MUSLIMS OBSERVE DEATH?

At the time of death, when the ruh (soul) is about to depart, how should a Muslim observe this momentous event?

Pangs and pains of regret upon separation is a natural reaction, however, upon somebody's death, are sorrow and grief the only experiences?

If we have true affection for the dying person, we should be more concerned about their welfare and well-being than ours. This is an extremely dangerous and precarious occasion; should a person depart without Iman, then he is doomed to everlasting failure. However, should the dying person depart proclaiming the Kaleemah, then it appears in a hadith:

Whosoever dies in the state whereby his heart testifies to
'There is no god but Allah and Muhammad is the Prophet of Allah,' then he will, of a surety, enter Jannah.
 (Abu Dawood)

We are only concerned with ourselves; our sorrow; what will become of the children, the wife, relatives? etc. We fail to realise that by indulging and expressing in all these futile baseless activities and talks; we are diverting the attention and heart of the dying person at a critical juncture, occasion and trial; whilst Shaytan is launching his final, most intense and complete assault.

ADVICE AT THE TIME OF DEATH

Whenever a Muslim is ill, it is of course commendable to visit him. However, never utter such talk (no matter what the illness) which may depress or sadden him, rather adopt atone whereby hope of speedy recovery is created. Some people have a habit of blurting inappropriate and depressing remarks thereby creating thought in the patient that his death is imminent.

At the time of a person dying, DO NOT talk about worldly affairs which would divert him from Allah. i.e. Do not ask the person about the arrangements of his/her wealth and estate and children's care etc. Nowadays wives will stand to one side of their husband and wail, *"To whom are you leaving us"*, whilst children are made to cluster around the death-bed. These final moments should not be squandered in emotionalism, however should the person insist on seeing his wife or children, quickly allow them to meet him, very briefly, whereby his thoughts are freed.

Describe the bounties of Paradise to him and refrain from mentioning Hell. Whilst at other times, one should encourage to make Istighfar without actually instructing him. If necessary, recite in English or any other language understood by the dying: words like, 'O Allah forgive me my sins' thereby encouraging him to do the same. This is a delicate stage whereby hope of forgiveness and Jannah should be dominant so as to leave dunya in the state of Iman.

Do not pay attention to any unbefitting statement of the dying person,; do not discuss or gossip about it because owing to the difficulty of death, the dying person may lose his/her senses and hence may be forgiven by Allah, therefore make dua of forgiveness.

PRACTICAL TASKS IMMEDIATELY AFTER DEATH

1. As soon as a person dies, their eyes should be gently closed.
2. Gently press the chin upwards while holding the top of the head. Then place a strip of cotton under the chin and around the head, tying it firmly at the top (So that the mouth does not stay open).
3. Remove any jewellery such as rings, necklaces, bracelets and nose studs (especially remove rings before swelling occurs).
4. Straighten the hand and legs carefully and gently. If they will not straighten (i.e. due to a stroke) do not force them, as this could cause breakage. In this situation it is better to leave the limbs as they are.
5. Place the toes together and bind the ankles carefully.
6. Do not cut nails or remove any hair from the dead body.
7. Until the time of the ghusl, the body should be covered by a clean sheet.

اللَّهُمَّ اغْفِرْ لَهُ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ
فِي عَقِبِهِ فِي الْغَائِبِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ
وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ ط

O Allah! Forgive him and raise his rank amongst the guided ones, raise his status and be his deputy among the grieving. O Rabb of the two worlds, forgive us and him and make his grave wide and full of light.

(Sahih Muslim, Abu Dawood)

Please Note:

It is makruh (disliked) to recite the Holy Qur'an near the mayyit (deceased person) during the period between death and the ghusl.

Anyone who is in a state of janabah (Impurities), haydh (menstrual Bleeding) or nifaas (post-natal bleeding) it is better not to stay in the same room. (However for any such necessities it is permissible).

One should quickly arranging the ghusl of the mayyit.

One may read:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ط
اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأُسْعِدْهُ
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*In the name of Allah and on the creed, religion and faith of Rasulullah (S.A.W)-
O Allah! Ease upon him, his matters and make light work for him whatever comes hereafter and honour him with Your meeting and make that which he has gone to, better than that which he came out from.*

(Al-Hakim, Ad-Durr Al-Mukhtar)

All the individuals of the deceased's family may read:

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً ط

O Allah! Forgive me and him and grant me a good reward after him.

(Sahih Muslim)

All who hear of the death of a Muslim should say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

To Allah do we belong and to Him shall we return.

(Surah Al-Baqarah 2:158, Sahih Al-Bukhari)

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ ط

O Allah! Do not leave us deprived of the reward for him and let us not go astray after him.

(Abu Dawood, Tirmidhi)

Those who are particularly affected by the death may read:

اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِمَّنْهَا ط

O Allah! Reward me in my affliction and requite me with (something) better than this.

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(Sahih Muslim)

TO MAKE SABR (PATIENCE)

Sorrow is a natural quality which Almighty Allah has created, therefore to experience grief and tears on such occasions is not blameworthy.

One needs to mandate to maintain this sorrow, by reciting,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

To Allah do we belong and to Him shall we return.
(Surah Al-Baqarah 2:158, Sahih Al-Bukhari)

Herein we are taking refuge and support from Almighty Allah, by inclining towards him, so that He grants the ability and lofty status of Sabr (patience).

However, questioning fate and Allah's wisdom by uttering such words by saying "Why did Allah do this?" or making similar statements is Haraam.

Almighty Allah is Knower of the Unseen, He is Al-Hakeem (The Wise), no act of His is devoid of wisdom and reason. Therefore, when being confronted with any event which is displeasing to one, immediately ponder that it is an act of Allah wherein is some wisdom. Whatever has occurred is the most appropriate. Who knows what might have transpired had our beloved lived?

WEeping OVER THE DEAD

Weeping (without wailing) for the dead is permissible, as it is understandable, to have grief in the heart and tears flowing from the eyes for the deceased.

Prophet Muhammad (S.A.W) himself wept on the death of his son, Ibrahim (R.A).

Anas bin Malik reported that Prophet Muhammad (S.A.W) entered the room and we accompanied him, where Ibrahim (his son) breathed his last moments. Prophet Muhammad (S.A.W) took him in his lap and began to weep. Abdur Rehman Ibn Auf said: *'You are weeping, O Messenger of Allah (S.A.W)'*. Prophet Muhammad (S.A.W) replied: *"Ibn Auf, This is mercy"*. Then Prophet Muhammad (S.A.W) said: *"Our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O, Ibrahim we are sorrowful due to your separation."*

(Sahih Bukhari, Sahih Muslim)

Prophet Muhammad (S.A.W) also wept when his grand-daughter, Umaymah, daughter of Zainab (R.A) died. At this Sa'ad ibn 'Ubadah said: *"O Messenger of Allah! Are you weeping? Did you not forbid Zainab from weeping?"* Prophet Muhammad (S.A.W) replied: *"This (weeping) is the mercy that Allah has placed in the hearts of His servants. And surely Allah bestows mercy upon those who are merciful among His servants"*.

Our Beloved Prophet Muhammad (S.A.W) is reported to have said: *"Allah, the Exalted and Glorious says: 'I have no better reward than Paradise for a believing servant of Mine who is patient and resigned when I take away one of his beloved, one among those he most cherishes in the world'"*.

(Sahih Al-Bukhari)

WAILING OVER THE DEAD

Wailing refers to mourning by screaming and crying loudly making such statements displeasing Almighty Allah.

Weeping aloud and wailing causes pain and suffering to the dead person, when his family wails over him, for he hears their wailing.

Prophet Muhammad (S.A.W) strictly forbade such practices. Umar (R.A) said: *"Don't you know that the Messenger of Allah said: 'A dead person is tormented by the wailing of the living'".*

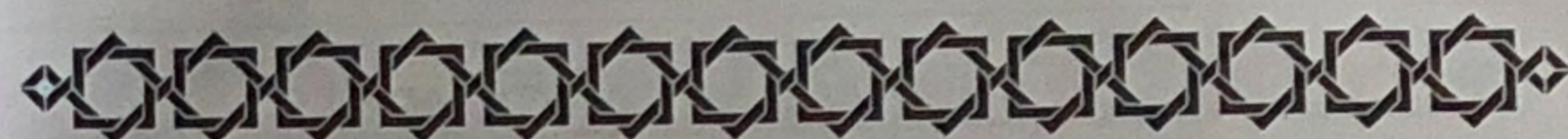
Prophet Muhammad (S.A.W) is reported to have said: *"The one who is wailed for is tortured on account of it."*

(Sahih Bukhari, Sahih Muslim)

Prophet Muhammad (S.A.W) is also reported to have said: *"A (professional) mourner, unless she repents before her death, will be raised on the Day of Judgement wearing a garment of tar and an armor of blistering puss".*

(Sahih Muslim, Musnad Ahmad)

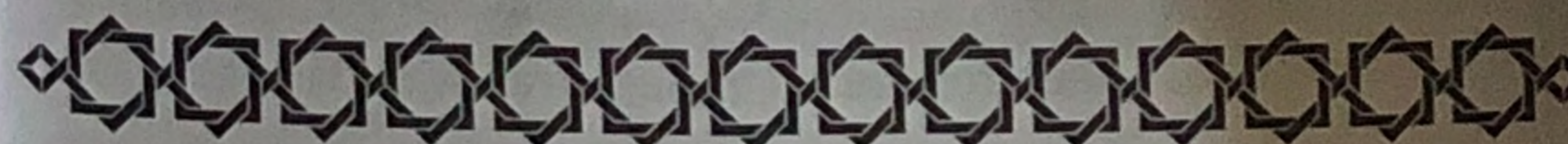
As according to the hadiths mentioned above, even the deceased feels distressed by loud vocal demonstrations of grief. Therefore, one should discourage others doing so, particularly the womenfolk. It is best to exercise patience.



Funeral Arrangements



A L - N O O R
LIGHT OF ISLAM



WAILING OVER THE DEAD

Wailing refers to mourning by screaming and crying loudly making such statements displeasing Almighty Allah.

Weeping aloud and wailing causes pain and suffering to the dead person, when his family wails over him, for he hears their wailing.

Prophet Muhammad (S.A.W) strictly forbade such practices. Umar (R.A) said: *"Don't you know that the Messenger of Allah said: 'A dead person is tormented by the wailing of the living'".*

Prophet Muhammad (S.A.W) is reported to have said: *"The one who is wailed for is tortured on account of it."*
(Sahih Bukhari, Sahih Muslim)

Prophet Muhammad (S.A.W) is also reported to have said:
"A (professional) mourner, unless she repents before her death, will be raised on the Day of Judgement wearing a garment of tar and an armor of blistering puss".
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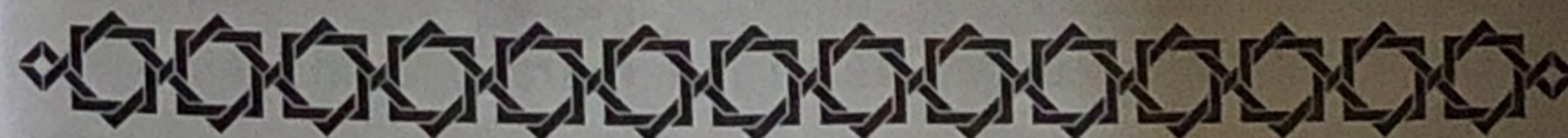
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Funeral Arrangements



A L - N O O R
LIGHT OF ISLAM



PROCEDURE FOR FUNERAL ARRANGEMENTS

The following persons should be contacted immediately when death has taken place in the family:

1. Contact the family doctor.
2. Inform the local undertaker / funeral directors.
3. The *Imam* of the local masjid (for ghusl and Janazah prayer).
4. Inform close relatives.

WHEN A DEATH OCCURS AT HOME AND THE CAUSE OF DEATH IS KNOWN

1. Contact the family doctor immediately. Provided the doctor attended the dead person during his last illness and can certify the cause of death, he will issue a **Medical Certificate** free of charge, which states the cause of death.
2. Inform the local undertaker that a **Medical Certificate** has been issued. The undertaker will make all the arrangements with the Cemetery and will advise the time and place for burial. He will also arrange for the body to be taken for washing (ghusl).
3. A close relative, preferably a son or brother, should take the Medical Certificate to the Registrar of Births and Deaths of the district or borough where the death took place for Registration. *(See Page 17-18 on How to Register a Death)*

Please Note:

It is important to bear in mind that the burial will only take place once the death has been registered at Registrar of Births and Deaths.

WHEN A DEATH OCCURS IN HOSPITAL AND THE CAUSE OF DEATH IS KNOWN

1. If the hospital doctor is aware of the cause of death then he will issue a **medical certificate** so that the disposal **certificate** can be obtained from the registrar of Deaths. The doctor may want to carry out a post-mortem but he has to obtain the permission of the nearest relative. If the post-mortem is required purely for the satisfaction of the doctor or the hospital then the permission is not normally given by the relative, in which case the body would be ready to be released.
2. Once the doctor has issued the Medical Certificate, inform the undertaker to arrange for the burial, whilst arrangements should be made for bathing of the body.
3. Normally the body will be transferred from the ward to the hospital mortuary. The undertaker will transport the body from the hospital to the place of washing. If burial is to take place the next day, most undertakers do have facilities to keep the body overnight in the mortuary. At present a number of mosques throughout the country do have mortuary facilities. One should inquire about the nearest one from one's local masjid.
4. A close relative, preferably a son or brother, should take the Medical Certificate to the Registrar of Births and Deaths of the district or borough where the death took place for Registration. *(See Page 17-18 on How to Register a Death)*

Please Note:

It is important to bear in mind that the hospital will only release the body after the death has been registered at Registrar of Births and Deaths.

WHEN THE CAUSE OF DEATH IS UNKNOWN

Where the doctor is unable to certify the cause of death he will report the death to the police who in turn will inform the CORONER (usually a doctor or lawyer responsible for investigating certain deaths).

The matter will be referred to the CORONER if death occurs in any of the following circumstances:

1. If the deceased person was not attended by a doctor during his last illness or within the last 14 days before his/her death.
2. If the cause of death is uncertain.
3. If death was sudden, violent or caused by an accident.
4. If death was caused by industrial disease.

THE CORONER

1. The CORONER will probably arrange for a post-mortem examination of the body. The consent of the relatives is not needed for this but they can choose a doctor to be present. The main purpose for carrying out the post-mortem is to ascertain the cause of death.
2. The CORONER'S office will issue a **PINK** form if the post-mortem shows that death was due to natural causes. You must take the **PINK** notice to the Registrar of Deaths to obtain a Certificate of disposal and a Certificate of Registration of Death.
3. The rest of the procedures are exactly the same for burial arrangements (as on page 17 & 18).
4. If after the post-mortem examination, the cause of death is uncertain or was due to an accident, violence, or industrial disease then an inquest will be held.

AN INQUEST

An **Inquest** is an inquiry into the medical cause and circumstance of death. It is held in public and is sometimes with a jury. It is up to the CORONER how to organise the inquiry.

Relatives can attend and ask questions to witnesses with the CORONER'S permission, or be represented by a lawyer. It may be important to have a lawyer to represent you if death was caused by a road accident or an accident at work, which could lead to a claim for compensation. However, legal aid is not available for this.

After the inquest the CORONER will give an order for burial or will send a **certificate** to the Registrar stating the cause of death without any fee.

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After the inquest the CORONER will give an order for burial or will send a **certificate** to the Registrar stating the cause of death without any fee.

HOW TO REGISTER A DEATH

The death should be registered **within 5 days**. A close relative, preferably a son or brother, should take the Medical Certificate to the Registrar of Births and Deaths of the district or borough where the death took place for *Registration*. The registrar is normally based in the Civic Offices of the Town hall.

There will be a very simple question-and-answer process and to save time, worry and confusion, it is best to write down clearly all the details before meeting the Registrar.

One should take the following information:

1. The Medical Certificate of the cause of death.
2. The deceased person's NHS medical card (if available).
3. The deceased's birth & marriage certificates (if available).

One should tell the Registrar the following information:

1. The date and place of death.
2. The deceased person's usual address.
3. The deceased persons first names and surname (and the maiden name where appropriate)
4. The deceased person's date and place of birth (town and county if born in the UK and country if born abroad).
5. The deceased person's occupation and the name of occupation of their spouse.
6. Whether the deceased was getting a pension or allowance from public funds.
7. If the deceased person was married, the date of birth of the surviving widow or widower.
8. Fee. It is best to ask for several copies of the Death Certificate as the price increases later.

The Registrar will issue two free certificates

A) Certificate of Disposal

(Green certificate) This certificate should be given to the undertaker as an authorization for burial.

B) Certificate of Registration of Death

This is for social security purposes and for probate etc. Take it to the local social security office if you wish to claim death grant or widows benefits. One has to wait for this certificate to be issued otherwise it will be posted to your address.

During public holidays or after office hours the **Certificate Of Disposal** can be obtained from the On-Call Registrar of Death from his home. *This service is only available in the event of an emergency i.e. if burial needs to take place and offices are closed.*

Please Note:

It is important to bear in mind that the death must be registered in the district or borough of the hospital where the death takes place.

The Registrar's telephone number can be obtained from the Town Hall/Civic Offices.

During the winter months the latest time for burial is 3.00 p.m.
During the summer months the latest time for burial is 4.00 p.m.
(Time vary from town to town)

Deaths at Royal Blackburn Hospital

For Deaths occurring at Royal Blackburn Hospital, please contact:

*General Office
Royal Blackburn Hospital
Haslingden Road
Blackburn
BB2 3HH*

The opening hours of the office are:
Monday to Friday: 9:00am to 4:30pm

Telephone Number: 01254 734500 or 01254 732861

Registration of Death Office in Blackburn

For Deaths occurring in Blackburn, the registration will be by appointment at:

*Blackburn with Darwen Register Office
Blackburn sub District
King George Hall
Northgate
Blackburn
BB2 1AA*

The opening hours of the office are:
Monday to Friday 9:00am to 4:30pm

Telephone Number: 01254 588660

Please Note:

Deaths have to be registered with the authority in which the death took place. The Registrar's telephone numbers can be obtained from the Town Hall/Civic Offices.



The Ghusl & Kafn

(Bathing & Shrouding the Deceased)



A L - N O O R
L I G H T O F I S L A M



KAFN - SHROUDING THE DECEASED

PURCHASING THE KAFN (Shroud)

The Kafn (Shroud) are the grave clothes of the dead. The following practices are recommended and should be observed while preparing a body for burial.

It was the practice of our beloved Prophet Muhammad (S.A.W) that the Kafn shroud should be white. Prophet Muhammad (S.A.W) is reported to have said: *"You people should wear white clothing; such clothing is good for you, and (in this type of clothing) should you bury your dead"*.

(Tirmidhi, Abu Dawood)

The shroud should be nice, clean, scented and perfumed. It should be large enough to cover the entire body.

A shroud should be of good quality but not extravagantly expensive. The shroud or its price should come from the wealth of the deceased even if that is the only wealth he or she has. If the deceased has left behind no wealth, the responsibility then falls on the guardian, then the individual Muslims of the family, in the order of closeness to the deceased.

Please Note:

It is permissible to prepare one's Kafn during one's lifetime.

It is not permitted for a man to be buried in a silk shroud. Nor is it considered permissible for a female as this is extravagance.

It is forbidden to place any Quranic Ayah, duaas or write kalimah upon the kafn (shroud).

It is indeed a cause of blessing to use kafn previously washed in Zam-Zam water.

MEN'S KAFN (3 Sheets)

The Masnnon Kafn for a male is an Izaar, Qamees and Lifafah. The Izaar is a sheet from the head to the feet, whereas the Qamees is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. The Qamees will have no pockets, sleeves or seams. The Lifafah is a sheet from above the head to below the feet.

Name of Garment	Length	Width
1. Lifafah / Chaadar (Outer sheet)	8 ft by	5 ft
2. Izaar (To Cover from head to toe)	7 ft by	5 ft
3. Qamees / Kurta (From shoulder to below knees)	5 ft by	4-5ft

3 strips of cotton material is needed to keep the shroud in place

WOMAN'S KAFN (5 Sheets)

The Masnnon Kafn for a female consists of an Izaar, Orhni, Qamees, Lifafah and Sina'band.

The Izaar is a sheet from the head to the feet, whereas the Qamees is a long sheet that has to be folded in half and an opening cut to allow it to be put on as a shirt. The Qamees will have no pockets, sleeves or seams. The Lifafah is a sheet from above the head to below the feet. The Orhni is the veil. The Sina'band (to hold the breasts) should preferably be from the breasts to the thighs.

Name of Garment	Length	Width
1. Lifafah / Chaadar (Outer sheet)	8 ft by	5 ft
2. Izaar (To Cover from head to toe)	7 ft by	5 ft
3. Sina'band (From under the arm pits to the thighs)	7 ft by	5 ft
4. Orhni / Scarf (To Cover head & hair over breasts)	4ft by	2 ft
5. Qamis / Kurta (From shoulder to below knees)	5 ft by	4-5ft

3 strips of cotton material is needed to keep the shroud in place

WHO SHOULD PERFORM THE GHUSL

The Ghusl is the bath for the body of the dead person. The foremost haqq (right) of bathing the deceased belongs to his/her closest relatives, because this is their final act of khidmat (assistance) for their beloved; and is highly rewarding.

An adult male should be bathed by his Father, Son or Brother.

An adult female should be bathed by her Mother, Daughter or Sister. If none of these people are present then any near relative should carry out this duty - male for male and female for female. If any of these are not in the position to perform the Ghusl, then the most pious person present should be requested to carry out this rite.

If a male passes away and there are no other males to bathe him, then his WIFE is permitted to carry out the Ghusl in the absence of men. However in the case of a woman, if there are no ladies to perform the burial bath, the Husband CANNOT perform the Ghusl of his Wife. Instead he will only perform Tayyamum upon her using a cloth or towel. He is permitted to look at her body - if covered with a sheet. (*Shaami / Bahar*)

A child who has NOT reached the age of puberty (boy or girl) may be given Ghusl by any adult, male or female, if a member of the same sex is not available.

The person giving the Ghusl should be assisted by others. It is best advised, the person performing the Ghusl must be in the state of Wudhu. It is Makrooh for anyone who is in the state of janabah (Impurities), haydh (menstrual Bleeding) or nifaas (post-natal bleeding) to perform the Ghusl.

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Please Note

In washing, dressing and burying the dead body, relatives or those nearest to the deceased should avoid delay for any reason. Often burial is delayed until the arrival of certain relatives. This goes against the Prophet's advice to make haste in burying the dead body as it is inappropriate to keep it among the living family members.

Our Beloved Prophet Muhammad (S.A.W) is reported to have said: *"Whenever one of your people passes-away, then do not keep him for long (in the house). Rather adopt haste in taking him unto his grave and cemetery".*

(Abu Dawood)

Our Beloved Prophet Muhammad (S.A.W) is also reported to have said: *"One who gives the burial wash to the deceased is washed clean of sin (restored to innocence) as at the time of birth".* He also said that *"One who dresses the dead for the burial will be attired by Allah in Paradise".*

(At Targheeb wat Targheeb)

CHECK LIST FOR GIVING GHUSL TO THE DECEASED

1. Cut required lengths of the Kafn (Shroud)
5 sheets for a woman / 3 sheets for a man. (See Page 23)
2. 3 thin strips of cloth for tying the shroud. One long enough to go round the middle of the body and two shorter ones to secure the ends of the shroud.
3. 2 pieces of thicker material of any dark colour (so that the private parts do not become transparent whilst washing) to cover the body whilst washing; Towelling material is recommended. Each sheet should be at least one metre squared.
4. 2 large clean towels for drying the body. These should preferably not be new, as towels that have been washed absorb moisture better.
5. 2 pairs of strong rubber gloves.
6. A box of disposable surgical gloves.
7. Cotton wool and Shampoo.
8. Soap and liquid soap in a dispenser.
9. Nail polish remover, if required.
10. 2 pairs of scissors and masking tape.
11. Camphor and a non-alcoholic form of perfume (litr).
12. Bin bags for disposing of rubbish and for taking soiled material and towels to be washed.
13. A Jug and a large bucket (If a hose/shower cannot be used).

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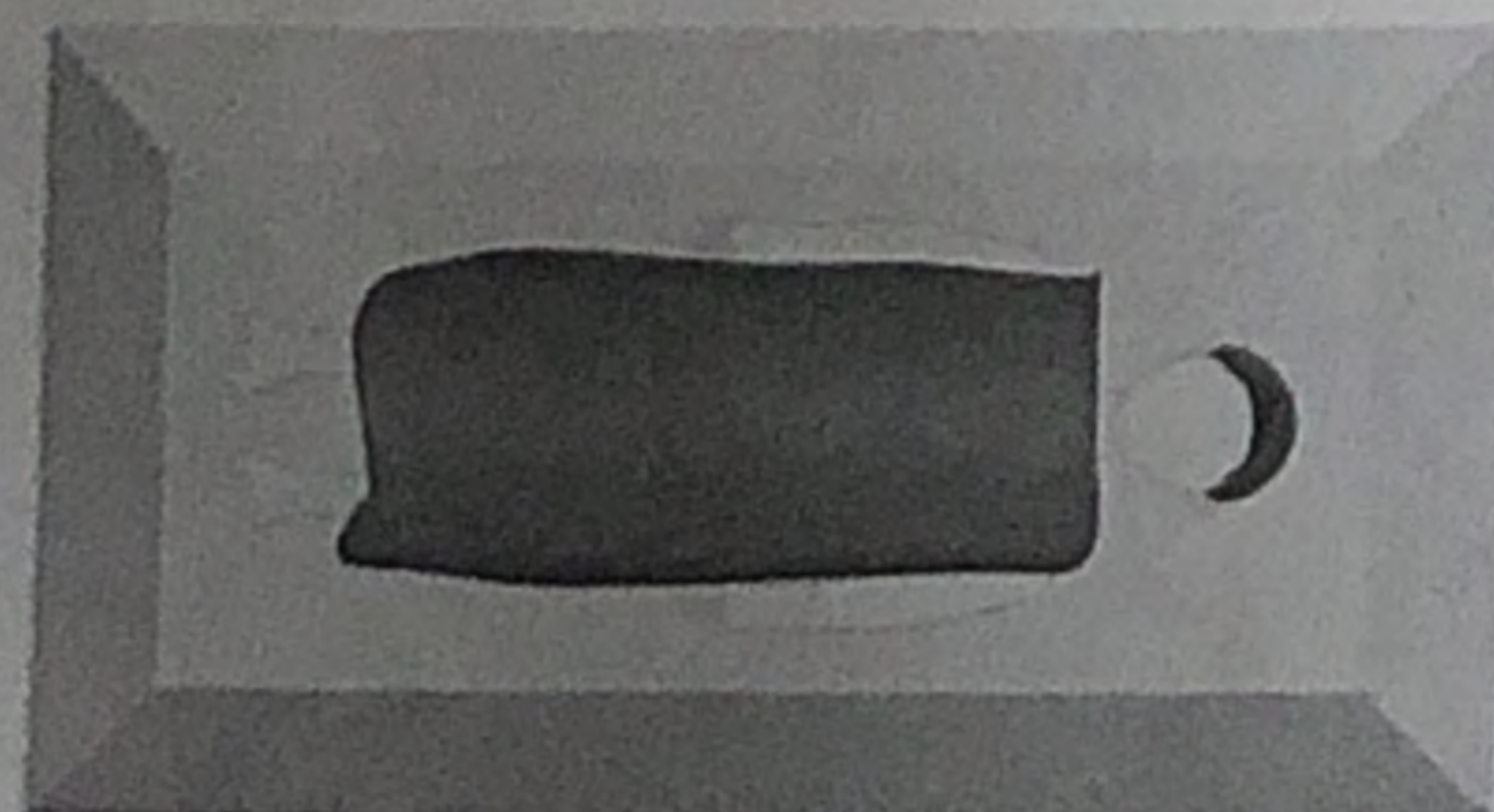
THE METHOD OF GIVING GHUSL TO THE DECEASED

It is recommended that at least four persons be present to help bathe and carry the body (6 women in the case of a female).

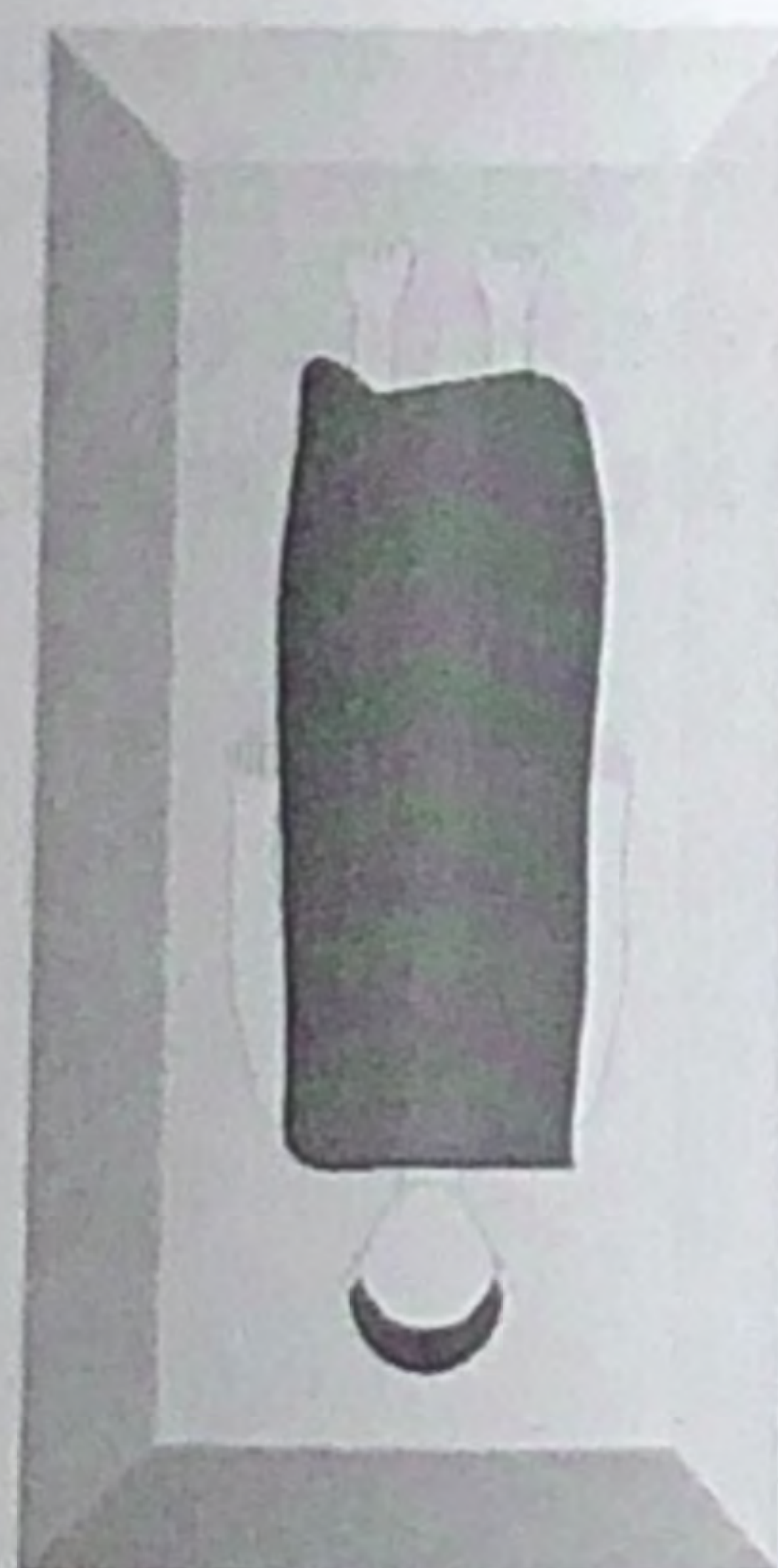
1. Washing will normally take place at the undertaker's premises, or at the Masjid where facilities are available.
2. The Imam of the Masjid can be asked to guide the washing and shrouding (kafn) of the deceased.
3. Only women should wash female bodies and men should wash male bodies. (See Page 24)
4. It is Makrooh for a woman to wash a dead body if she is in menstrual bleeding or bleeding after the birth of a child. She may however, assist the washer without touching the body or observe for the benefit of learning.
5. It is preferable for those who are performing the washing to be in the state of wudhu.
6. During ghusl, it is preferable to place the body in one of the following two positions:



Whichever position is convenient can be adopted



The Right shoulder and side can be facing the QIBLAH



The Legs can be facing the QIBLAH

7. It is advisable for all those assisting in the ghusl to wear gloves.
8. The dead body should be handled very gently, hard rubbing must be avoided.
9. All those assisting should help to lift the body carefully and gently onto the washing table, while someone holds the head and the feet.
10. Those present may recite:

Male

اللَّهُمَّ اغْفِرْ لَهُ

"O Allah! Forgive him"
(Sahih Muslim)

Female

اللَّهُمَّ اغْفِرْ لَهَا

"O Allah! Forgive her"
(Sahih Muslim)

11. One person should hold the head of the deceased firmly but gently from each side, for the rest of the process, to avoid the possibility of breaking the neck. (This duty should be given to a relative who may not feel confident to assist in the washing).
12. The washer should begin by covering the body from the neck to the ankles with one of the thick sheets.
13. Four people should hold the sheet slightly raised from the body, in order to allow the washer and his/her assistants to work unrestricted without exposing the private areas of the deceased.

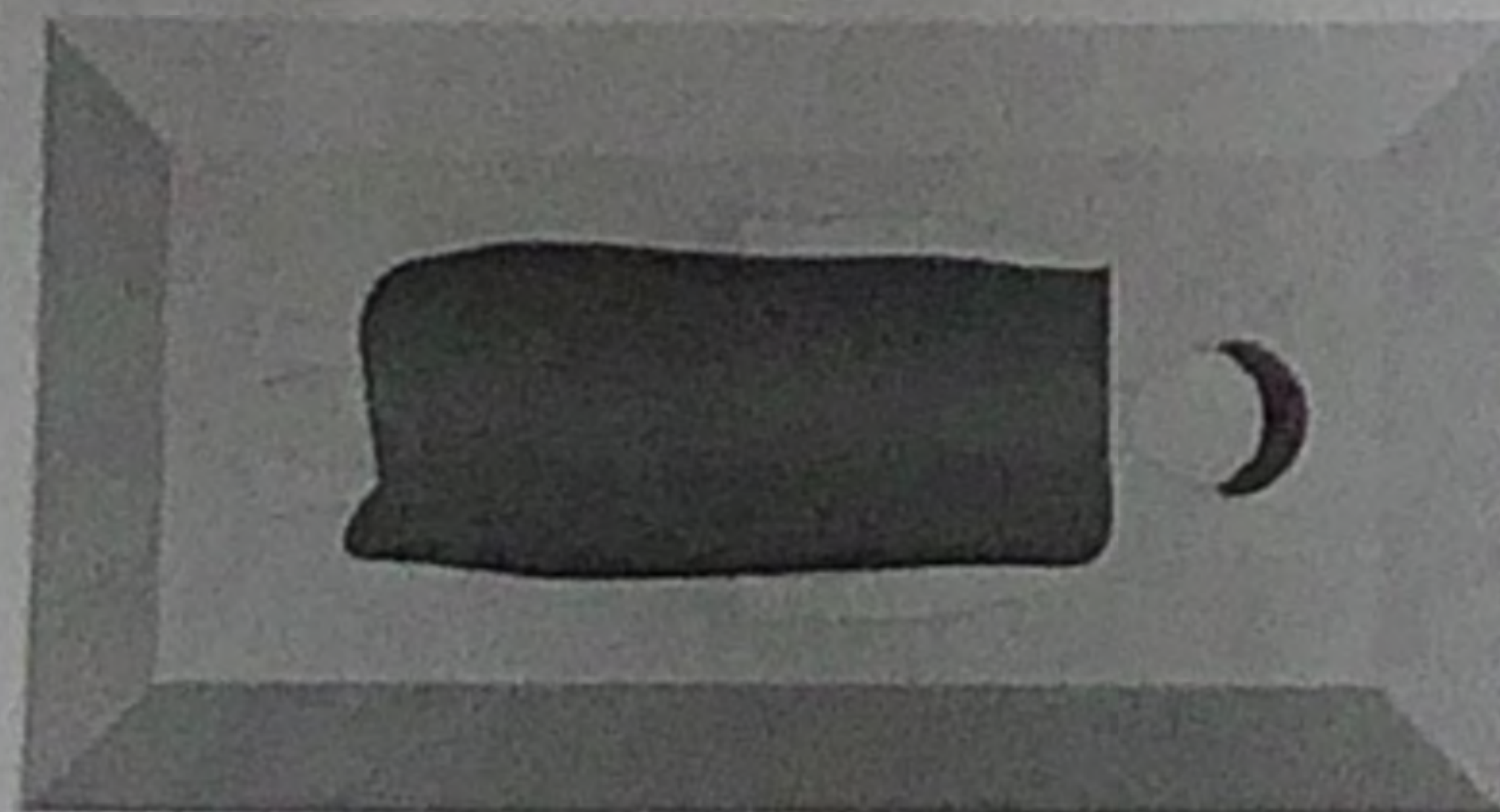
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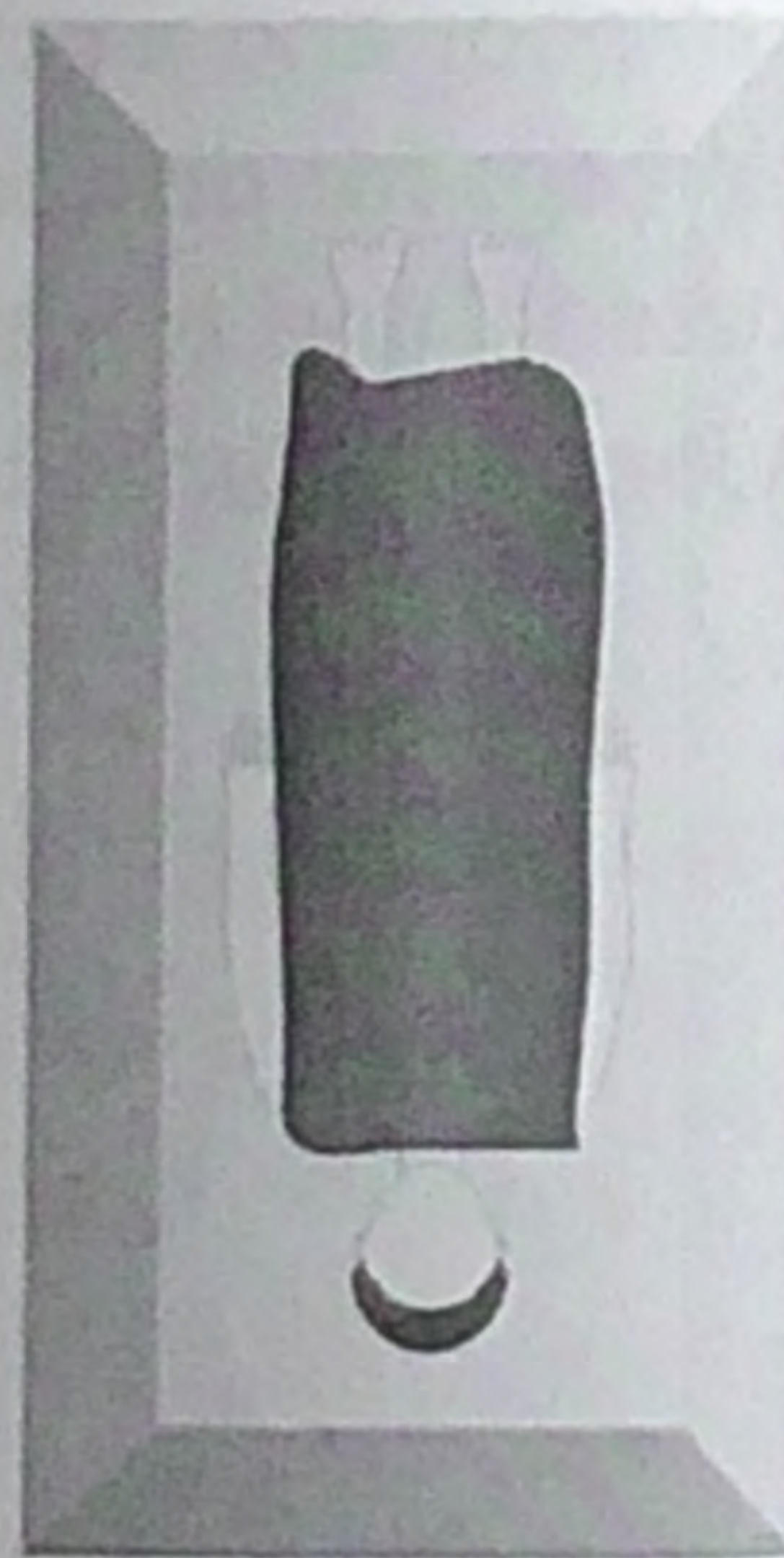
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14. Intravenous drips, catheters, tags, other hospital apparatus and also jewellery should be removed. If they cannot be fully removed then cut as near to the skin as possible. This is likely to cause bleeding, so place a small pad of cotton wool over the wound or tube and secure it with some tape. Also remove any dentures, if this can be done without harm.
15. Remove any nail polish with cotton wool and nail polish remover.
16. Cut away any hospital clothes and discard.
17. It is a good idea to place thick pads of clean dry wool over the eyes, mouth, ears and nose to prevent excess water running in during the main washing.
18. Make sure all the equipment is ready and that the water is of the correct temperature, or if using a jug, mix the water to the correct temperature in a large bucket.
19. The person washing should then press the stomach of the deceased firmly but gently and clean any discharge with wet cotton wool.
20. If the person died recently, the head and shoulders can be slightly raised while the stomach is pressed to assist the removal of excreta. However extreme caution should be taken, especially in the cases of death during childbirth or during an operation, as this can cause excessive bleeding from the mouth. If the body has been in cold storage then there is no point in carrying out this procedure.
21. The body should then be tilted to the left side, and the area of the back passage should be similarly cleaned with flowing water.

22. Then the areas washed in Wudhu (ablution) should be washed i.e. the face should be washed 3 times, starting with the right, then the arms, then wipe over the hair from the forehead backwards. Then finish by washing the right foot, then the left foot covering the ankles in the process. The mouth and nose will be washed only if the deceased was in a state of ritual impurity that would have obliged them to make ghusl before praying. (e.g. if the deceased was menstruating). This can be done with small pieces of wet cotton wool which are then discarded.
23. Next, wash the hair with water and shampoo. If a woman's hair is braided it should be undone, washed and then parted into half and brought forward to the front. If a headrest is available this should be used during the washing of the hair; otherwise two people can support the shoulders.
24. It is advisable to wash the neck at the same time. This is to limit the number of times the body is moved.
25. The washer should soap and wash the front of the body. (excess movement should be avoided throughout the process). This should be done quickly without staring at any exposed part of the private parts.
26. Always ensure that the water is flowing away from the body and is not accumulating underneath it at any point.
27. The body should be tilted to the left to soap and wash the right side and then tilted to the right to soap and wash the left side. The back would be washed through this procedure.
28. While tilting the body, again check for any discharge. If any is found, wash thoroughly with plenty of water. The washing does not have to be repeated.

14. Intravenous drips, catheters, tags, other hospital apparatus and also jewellery should be removed. If they cannot be fully removed then cut as near to the skin as possible. This is likely to cause bleeding, so place a small pad of cotton wool over the wound or tube and secure it with some tape. Also remove any dentures, if this can be done without harm.
15. Remove any nail polish with cotton wool and nail polish remover.
16. Cut away any hospital clothes and discard.
17. It is a good idea to place thick pads of clean dry wool over the eyes, mouth, ears and nose to prevent excess water running in during the main washing.
18. Make sure all the equipment is ready and that the water is of the correct temperature, or if using a jug, mix the water to the correct temperature in a large bucket.
19. The person washing should then press the stomach of the deceased firmly but gently and clean any discharge with wet cotton wool.
20. If the person died recently, the head and shoulders can be slightly raised while the stomach is pressed to assist the removal of excreta. However extreme caution should be taken, especially in the cases of death during childbirth or during an operation, as this can cause excessive bleeding from the mouth. If the body has been in cold storage then there is no point in carrying out this procedure.
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28. While tilting the body, again check for any discharge. If any is found, wash thoroughly with plenty of water. The washing does not have to be repeated.

29. Remove the dressing or wounds that have been covered with cotton wool, remove the soiled cotton wool, wash the area quickly and then reseal.
30. The whole body should then be rinsed with clean, warm water leaving no trace of impurities or soap.
31. The body should be rinsed an odd number of times, preferably three, five or seven times (i.e according to the Sunnah).
32. The last rinse should be using camphor which may be dissolved in warm water in a bucket.
33. The body should then be dried. One towel should be draped around the head in order to dry the hair. The second towel should be used to dry the body on the front sides. At the same time the wet sheet should be removed and a clean, dry sheet should be placed over the body. All this should be done without exposing the private parts of the body. This can be achieved by two people holding the wet sheet slightly raised from the body. The towel should then be used to dry the body. As it is taken down the body, two more people follow with the rolled up dry sheet, gradually unfolding it as they move along.
34. The body then should be tilted to the left side with the towel being placed underneath and tucked as far under as possible. Next, the body should be tilted to the right side and the towel drawn through. It is useful at this point for someone to quickly wipe the table with paper towels to take up the excess moisture. (This only applies when the table is not equipped with straps or rollers, which raise the body slightly from the surface).
35. Finally, the body should be perfumed an odd number of times, preferably three according to the Sunnah. A non-alcoholic form of perfume (itr) should be used. Camphor can also be put on the body.

36. The table should then be wheeled next to the coffin which should be on a table of similar height. The shroud should already be laid out in the correct order in the coffin.
(See Page 33-35)
37. Everyone present should help lift the body carefully and as gently as possible into the coffin. Two persons will continue to hold the head and feet during the process. Then several people will stand on the far side of the coffin to receive the body and several next to the table to lift the body. The body is carefully raised and passed over, and then lowered into the coffin.
38. The towel underneath should be kept in place until the body is in the coffin. Then the towel should be rolled up and slid out by tilting the body to one side.
39. The body is then shrouded as described in the method for shrouding. (See Page 33-36)

Please Note:

- It is not permitted to cut the hair of any part of the body, or the nails or comb the hair of the deceased.
- It is totally forbidden to mention to others, if any signs of physical deformity, face distortion (Allah forbid) or any other fault which may be visible on the deceased body, while giving bath (Ghusl).
- However, should signs of piety be visible, e.g. noor (spiritual light) or happiness emanating from the face or areas of wudhu or sujood, etc. then it is advised (mustahab) to mention it to others.

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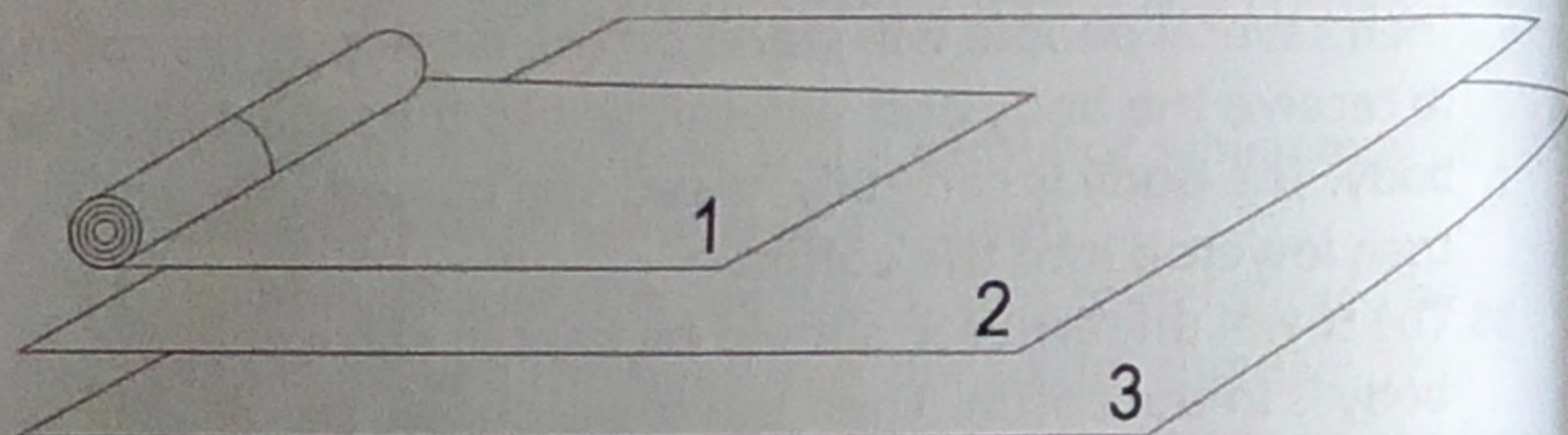
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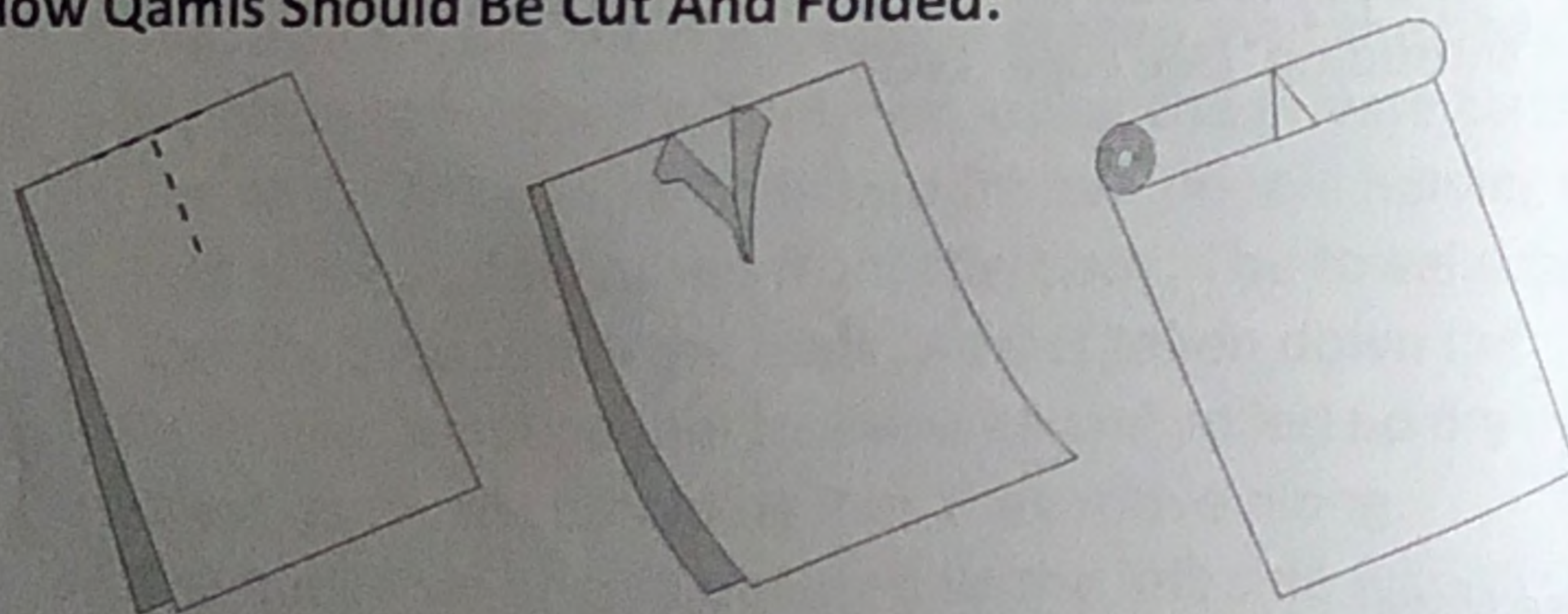
HOW THE KAFN SHOULD BE LAID IN THE COFFIN - MALE

ORDER OF MALE KAFN:

1. Qamis
2. Izaar
3. Lifafah



How Qamis Should Be Cut And Folded:



Fold in half and from the centre make a T shaped cut for the neck front region without sleeves.

1. Place three thin strips of cotton material for tying the shroud inside the coffin and tape them outside the coffin to keep them in position. One strip should be placed near the head, one in the middle and one near the feet.
2. Spread the Lifafah (outer sheet) in the coffin.
3. Spread the Izaar from the bottom end of the coffin upwards.
4. Lay the underside of the Qamis (Shirt) with the top side pre-cut and rolled-up towards the head side.

HOW THE KAFN SHOULD BE PUT ON - MALE

1. Lower the body gently on to the Kafn (shroud).
2. Cover the body with the rolled-up portion of the Qamis from the head-side; down towards the body.
3. Now remove the sheet (the covering cloth employed during ghusl) for covering the body.
4. Rub Itr (or any other non-alcoholic fragrance) on the head and the beard.
5. Rub camphor mixture upon the places of Sajdah (Forehead, nose, both palms, both knees and the under-toe area of both feet).
6. Fold the Izaar, the left side first and then the right over the Qamis.
7. Thereafter fold the Lifafah, the left flap first then right.
8. Finally, using the strips of cloth, fasten the ends of the Lifafah at the head-side, then by the feet and then around the middle to keep the complete kafn in place.

PROHIBITED ARTICLES IN THE KAFN

1. It is prohibited to enclose any chapter, or verses of the Holy Qur'an or any du'a in the kafn.
2. It is prohibited to write the Kalimah, or any du'a on the kafn or on the chest of the dead person.

TAKING A SHOWER AFTER BATHING THE DECEASED

For a person who bathes the body of the deceased, it is sunnah that he/she take a bath themselves after finishing.

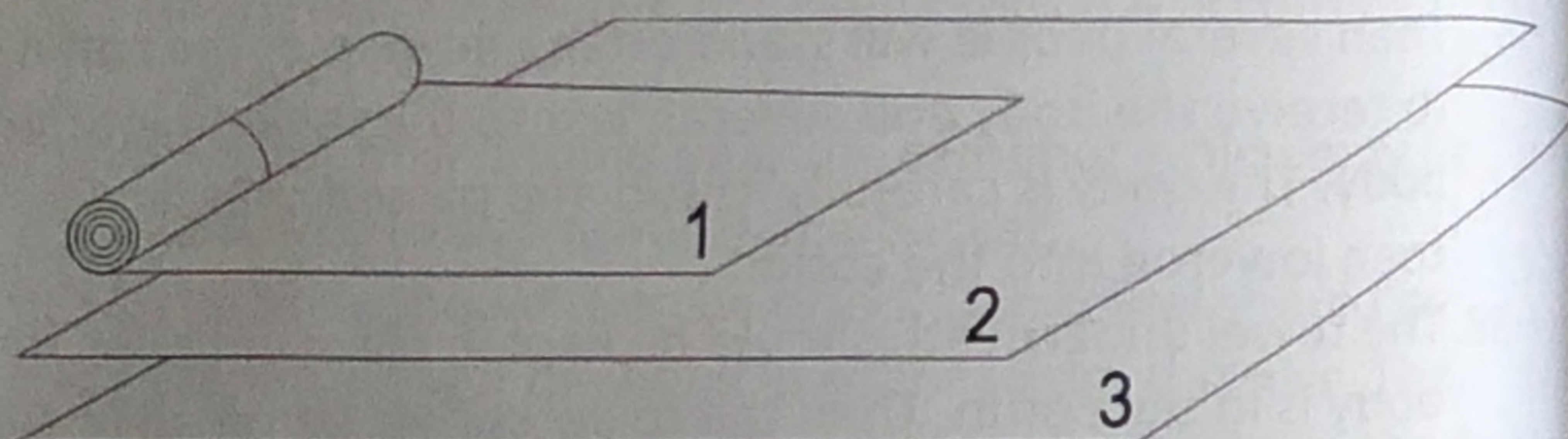
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(Ibn Majah)

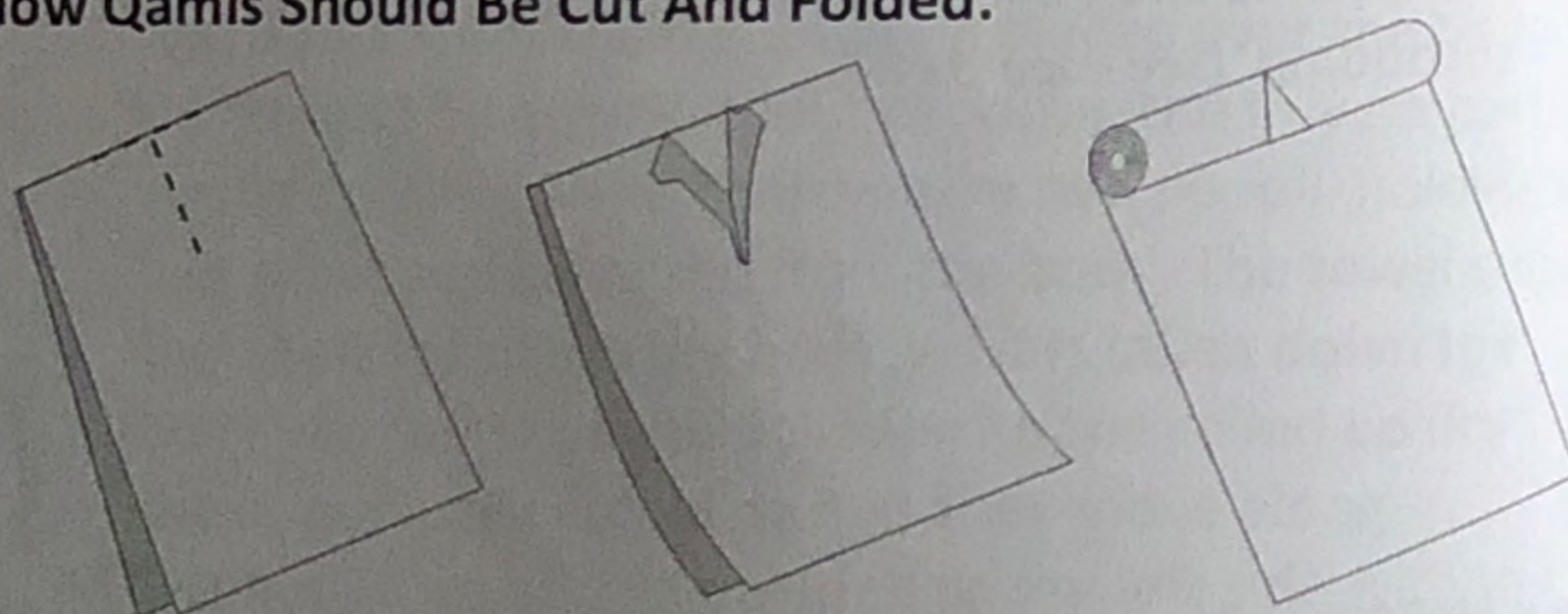
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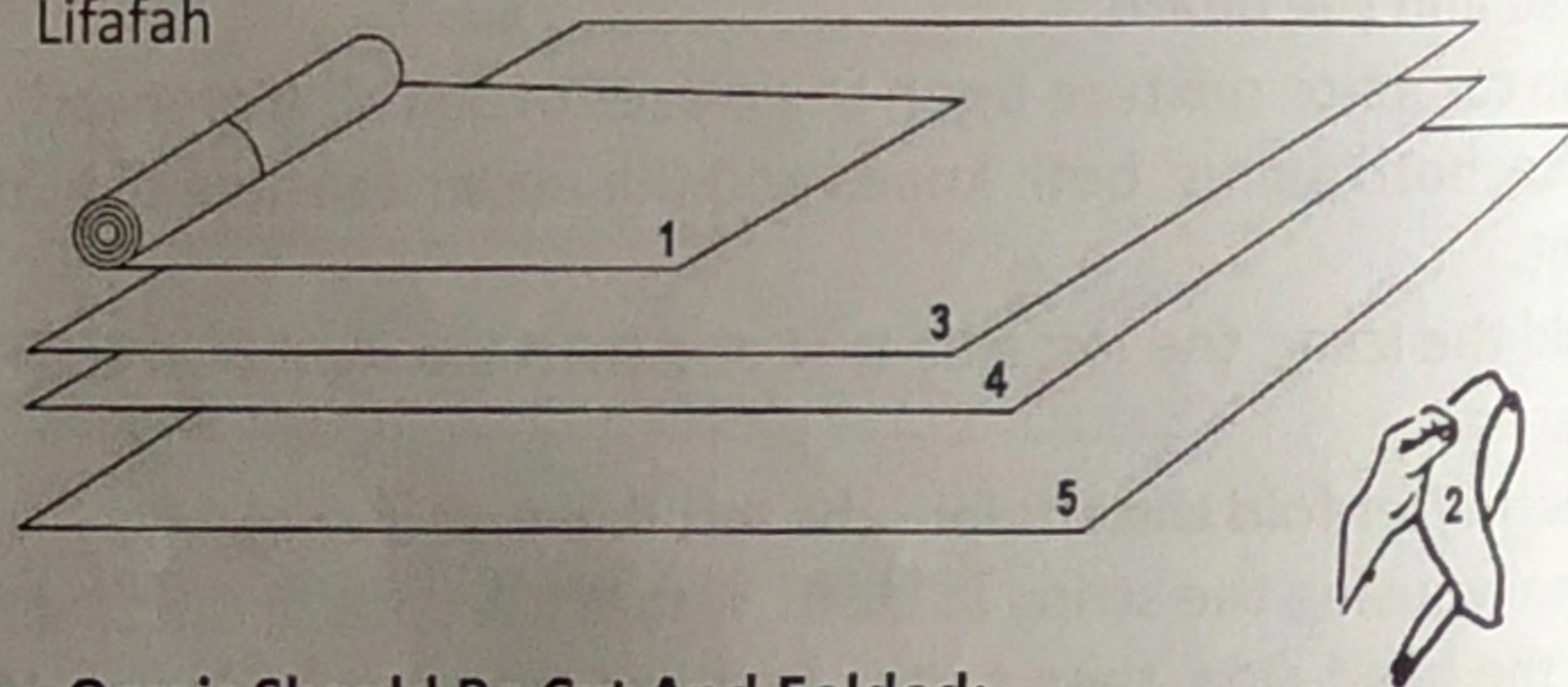
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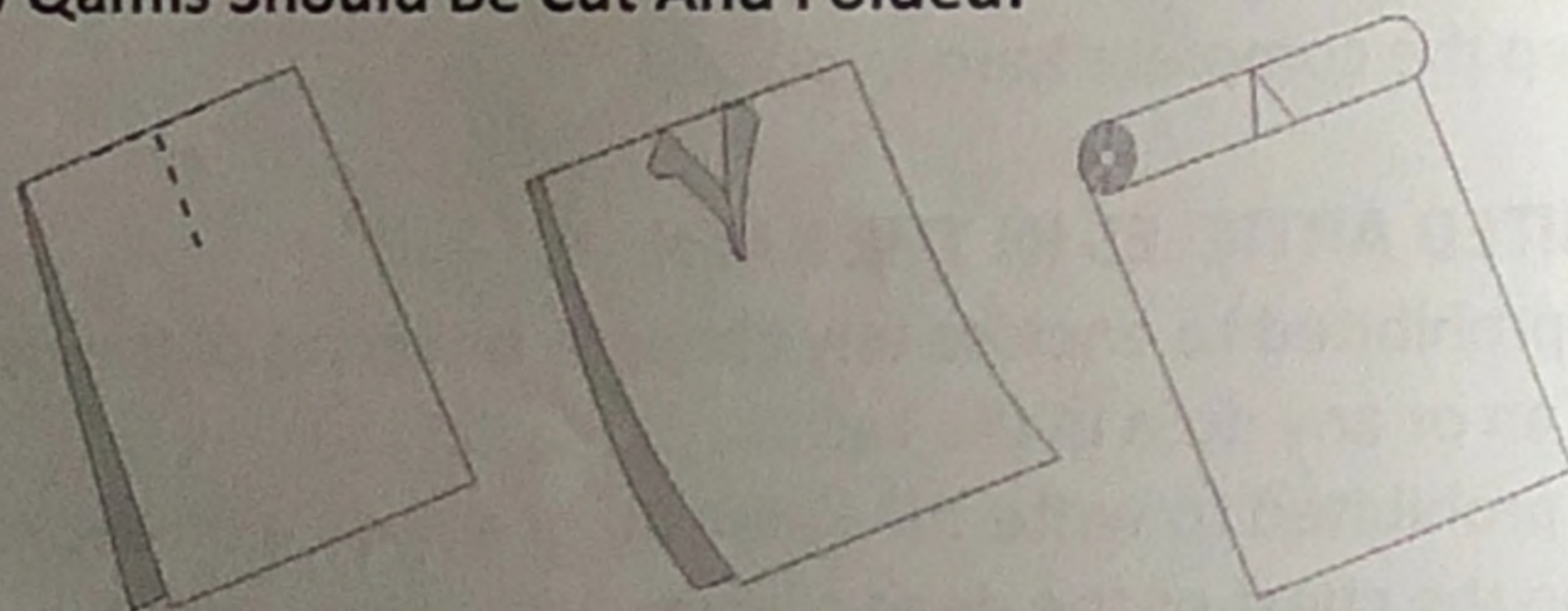
HOW THE KAFN SHOULD BE LAID IN THE COFFIN - FEMALE

ORDER OF FEMALE KAFN:

1. Qamis
2. Orhni
3. Izaar
4. Sina'band
5. Lifafah



How Qamis Should Be Cut And Folded:



Fold in half and from the centre make a T shaped cut for the neck front region without sleeves.

1. Place three thin strips of cotton material for tying the shroud inside the coffin and tape them outside the coffin to keep them in position. One strip should be placed near the head, one in the middle and one near the feet.
2. Spread the Lifafah (outer sheet) in the coffin.
3. Spread the Sina'band (chest cover) from where the shoulders will lie.

4. Spread the Izaar from the bottom end of the coffin upwards.
5. Lay the underside of the Qamis (Shirt) with the top side pre-cut and rolled-up towards the head side.
6. Leave the Orhni (Scarf) to one side which will be required during wrapping the kafn.

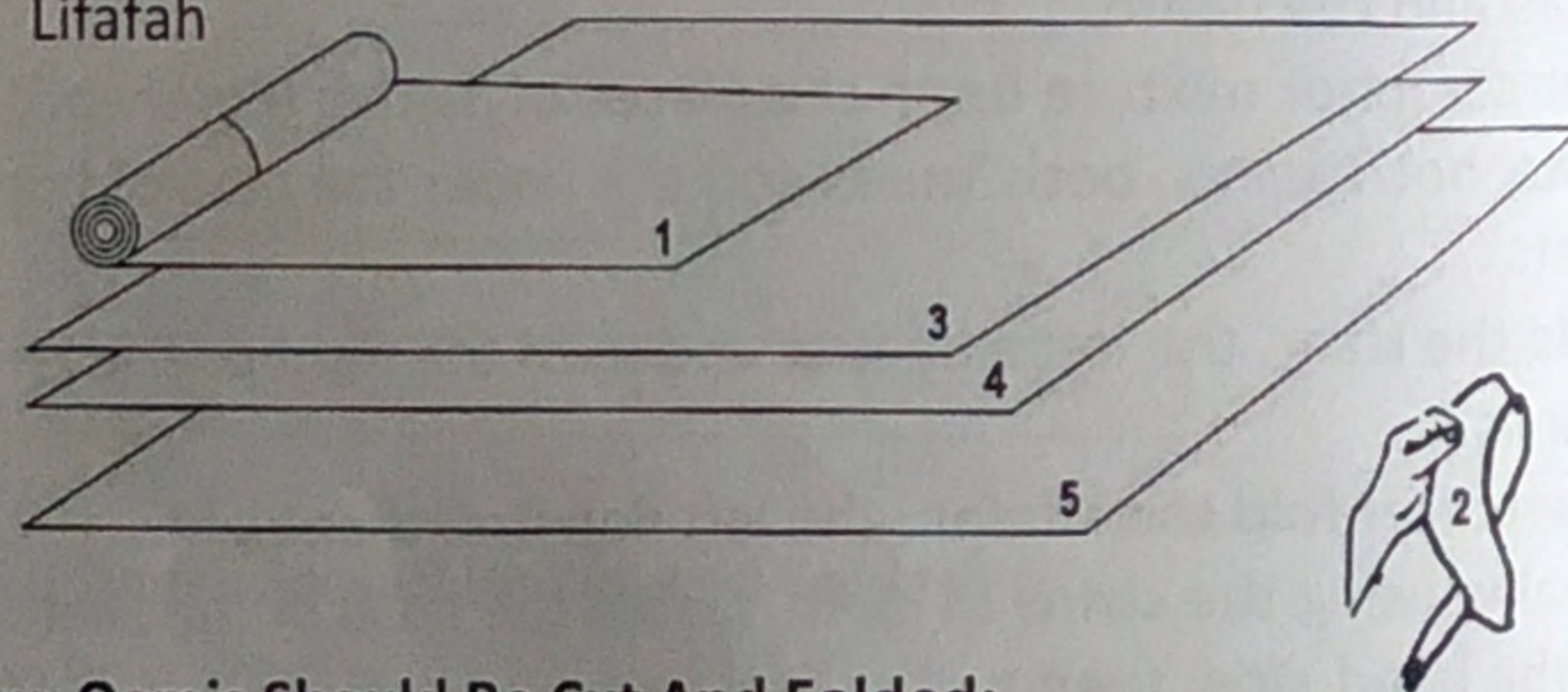
HOW THE KAFN SHOULD BE PUT ON – FEMALE

1. Lower the body gently on to the Kafn/shroud.
2. Cover the body with the rolled-up portion of the Qamis from the head-side; down towards the feet.
3. Now remove the sheet (the covering cloth employed during ghusl) for covering the body.
4. Do NOT use Itr, Surmah or any other make-up.
5. Rub camphor mixture on places of Sajdah (Forehead, nose, both palms, both knees and the under-toe area of both feet).
6. The hair should be divided into 2 parts and place upon the chest over the shoulders on the Qamis either side.
7. Cover the head and hair (without plaiting or tying them) with the Orhni (Scarf). Do not fasten, but tuck in properly.
8. Fold the Izaar over the body with the left flap first and then the right over the Qamis and Orhni (Scarf).
9. Now bring the Sina'band (chest-wrap) from under the arm-pits over the chest and unto the knees and tie together the right and left ends.
10. Close the Lifafah, the left flap first then right.
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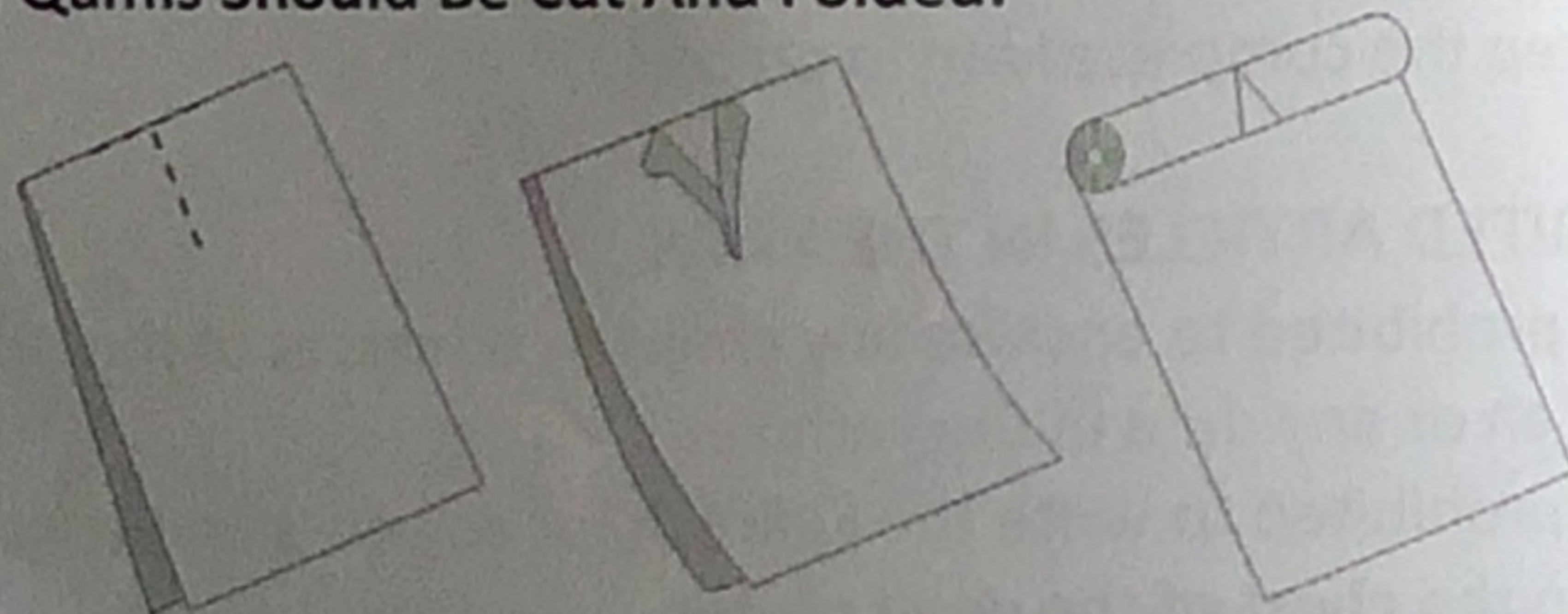
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THE NEED FOR HASTE IN BURIAL

With the completion of the ghusl and the kafn, the mayyit (deceased person) is ready for the burial. The Janazah salaah should be arranged as soon as possible and the Mayyit should be buried in the nearest Muslim graveyard (cemetery) without delay. If it is possible to bury the deceased in the morning, one should not delay until late afternoon.

Our Beloved Prophet Muhammad (S.A.W) is reported to have said: *"Be swift in preparing for the burial. If the departed soul is a righteous one, there is blessing for it in the grave where you will deposit the body promptly. If it is not so (the soul is not virtuous) the body is a burden and you will dwell to deliver it from your shoulders"*.

(Sahih Bukhari)

Please Note:

If a person dies on a Friday, it is better to make all arrangements and bury the deceased before the Jumu'ah Salaah. Holding on to the prepared body with the thought that there will be more participants in the Janazah Salaah after Jumu'ah is Makrooh.

It has been observed that often the burial has to wait for hours or even delayed up to days; so that a certain close relative coming from abroad can glimpse the face of the deceased for one last time. According to the Shariah, such delay has been prohibited and is considered very inappropriate.

To transport a body over long distances (which includes the ill-custom of burying the dead in their country of birth), due to being wasteful in resources is Makruh (strongly discouraged).

VIEWING THE FACE OF THE DECEASED (MAYYIT)

It is becoming a prevalent practice in many societies that the face of the mayyit (deceased) is left on display for all to come and see. Such practices usually lead to many violations of the Shariah, such as failure in observing segregation between sexes and encouragement to unnecessary and largely pretentious mourning. If such practice is to be undertaken, then separate arrangements should be made for men and women and wailing should be strongly (but wisely) discouraged.

- It is ONLY permissible for the Mahram woman folk of the deceased male to see his face. They are his Wife, Mother, Grandmothers, Sisters, Aunts, Daughters and Grand-daughters. The Shariah does NOT allow any other woman to view the face of the deceased male.
- Similarly ONLY the Mahram males should view the face of the deceased female. They are her husband, Father, Grandfather, Brothers, Uncles, Sons and Grandsons.

In both cases of the male and female Mayyit, the face of the dead person should not be kept open after the Kafn is put on.

Please Note:

It is permissible to recite the Holy Quran next to the body after the Ghusl has been performed, before the Janazah is carried away.

It is understandable, to have grief in the heart and tears flowing from the eyes for the deceased, however weeping loudly by screaming and wailing and making such statements displeasing Almighty Allah, is NOT permitted. One should discourage others doing so, particularly the womenfolk.

Women should NOT follow the Janazah outside the house and are NOT permitted to go to the Graveyard.

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Women should NOT follow the Janazah outside the house and are NOT permitted to go to the Graveyard.

HOW THE JANAZAH SHOULD BE CARRIED

1. If the deceased is an adult, it should be put on a Janazah and carried on the shoulders by four men. It is Makruh to transport the corpse by hearse or a car over short distances unnecessarily.
2. If the deceased is an infant or small child, it should be carried in the arms individually by different persons.
3. All those who lift or carry the Janazah should recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

In the name of Allah, Most Beneficent, Most Merciful

4. Those accompanying the Janazah should not sit before it is lowered to the ground. (The sick and weak are excused).
5. It is masnun to carry the Janazah quickly, but NOT in a manner that the body is jolted or shaken about.
6. It is mustahab to follow the Janazah and not go ahead of it.
7. It is Makruh for those accompanying the Janazah to recite any du'a or ayah of the Holy Qur'an aloud. They may, however, read softly:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

*There is none worthy of worship but Allah,
Muhammad (S.A.W) is Allah's Messenger*

8. One should abstain from speaking of worldly affairs or laughing and joking.

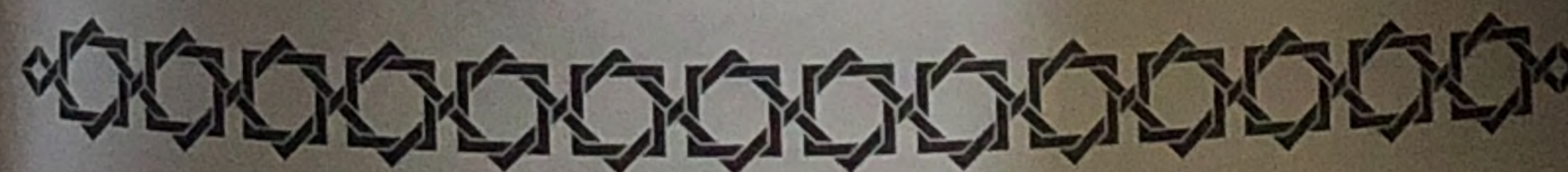
The preferred method of lifting the janazah is to carry the left front of the coffin on one's right shoulder for 10 steps. Thereafter, carry the rear left side for 10 steps. Then carry the right front side on one's left shoulder for 10 steps and finally the right rear for 10 steps. Our Beloved Prophet Muhammad (S.A.W) is reported to have said: "Whosoever lifts all four corners of the coffin, then 40 major sins of his are forgiven". (Darr Al-Mukhtar)



Janazah Salaah (Funeral Prayer)



AL - NOOR
LIGHT OF ISLAM



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لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

*There is none worthy of worship but Allah,
Muhammad (S.A.W) is Allah's Messenger*

8. One should abstain from speaking of worldly affairs or laughing and joking.

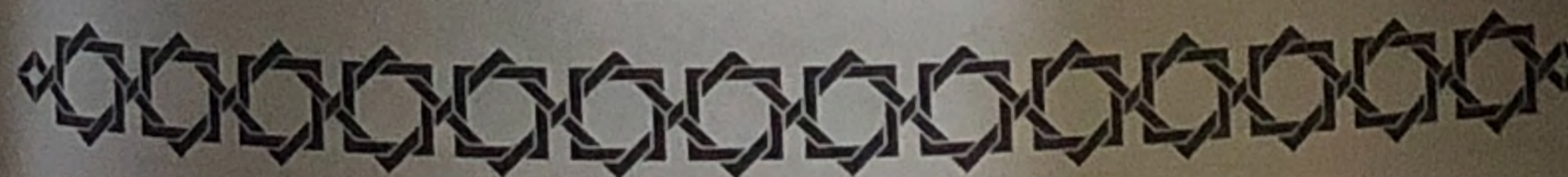
The preferred method of lifting the janazah is to carry the left front of the coffin on one's right shoulder for 10 steps. Thereafter, carry the rear left side for 10 steps. Then carry the right front side on one's left shoulder for 10 steps and finally the right rear for 10 steps. Our Beloved Prophet Muhammad (S.A.W) is reported to have said: "Whosoever lifts all four corners of the coffin, then 40 major sins of his are forgiven". (Darr Al-Mukhtar)



Janazah Salaah (Funeral Prayer)



A L - N O O R
LIGHT OF ISLAM



JANAZAH PRAYER (FUNERAL PRAYER)

It is a right upon every Muslim that when a Muslim passes away that he should pray Janazah prayer. Janazah prayer in reality is a du'aa (prayer) for the deceased and is regarded as a communal obligation (*Fardh-e-Kifayah*). If no one from the whole of the muslim community offers the Janazah Prayers, then the whole community will be considered sinful. If at least three people offer the Janazah prayer then the whole community will be absolved of the duty, even though the reward will only be given to the participants.

In many Ahadith, Prophet Muhammad (S.A.W) not only encouraged Muslims to attend funerals, but strongly emphasised its importance. So every Muslim male should try his best to fulfil his duty towards the deceased by participating.

Our Beloved Prophet Muhammad (S.A.W) is reported to have said: *"One who prays the Janazah Salaah, will earn the reward of one Qeerat of sawaab (one Qeerat is equal to the mountain of UHUD) and one who remains there until the burial is completed, he will earn the reward of two Qeerats of sawaab"*.
(Sahih Bukhari, Sahih Muslim)

Our Beloved Prophet Muhammad (S.A.W) is also reported to have said: *"Whichever Muslim servant passes away and 3 rows of Muslims perform Janazah Salaah (asking Du'aa for Maghfirat and Jannah) for him, then surely Almighty Allah makes Maghfirat and Jannah compulsory for him"*.
(Abu Dawood, Ibn Majah, Tirmidhi)

CONDITIONS OF JANAZAH (FUNERAL) PRAYER

1. Janazah prayer should be offered in congregation.
2. Janazah prayer should be offered in an open place or in a building specially built for Janazah Prayer. In case of rain or bad weather or any other reason it can be prayed in a masjid or a hall, etc. (although the masjid is not preferred).
3. It is important to remember that when performing Janazah Prayer in the Qabrastan (Graveyard) there should be NO QABR's immediately in FRONT of the Jamaa't. It should be performed as far away from the Qabr's as possible.
4. It is also Makruh to delay the Janazah salaah and wait for the late comers for the sake of increasing the congregation.
5. It is MAKROOH to perform the Janazah salaah whilst at Sunrise, Zawaal and at Sunset. Besides these three times, (which last for a very short period), this salaah can be performed at any time during the day or night. It can also be read after the Asr salaah.
6. Anyone intending to offer funeral prayers must be in a state of purity, be free from all minor and major impurities (same as for the obligatory prayers)
7. Janazah Salaah is performed standing facing in the direction of the Qiblah.
8. Janazah Salaah is performed for Muslims only. For Non-muslims including Shia and Qadiani's it is not permissible.

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WHAT JANAZAH PRAYER CONSIST

Janazah prayer consists of 4 Takbeers, Thana, Durood, a Masnun Dua for the deceased and 2 Salaams. All of these are said silently by both the Imam and the Muqtadees. Just the Imam calls out the Takbeers and Salaam aloud.

There are two Fardhs in Janazah Prayer:

1. Qiyaam - To Stand and perform the Salaah.
2. Takbeer - To Recite all the four Takbeers.

There are three Sunnah in Janazah Prayer:

1. Hamd - To recite praises of Almighty Allah.
2. Durood - To recite Durood on Prophet Muhammad (S.A.W)
3. Du'aa - To recite dua for the deceased

HOW JANAZAH PRAYER IS PERFORMED DIFFERENTLY

Janazah prayer is very different from other prayers in the sense that there are no ruku or sujud or Tashahhud in it. There is no fixed time for offering this prayer but makruh times must be avoided. It has to be offered standing up.

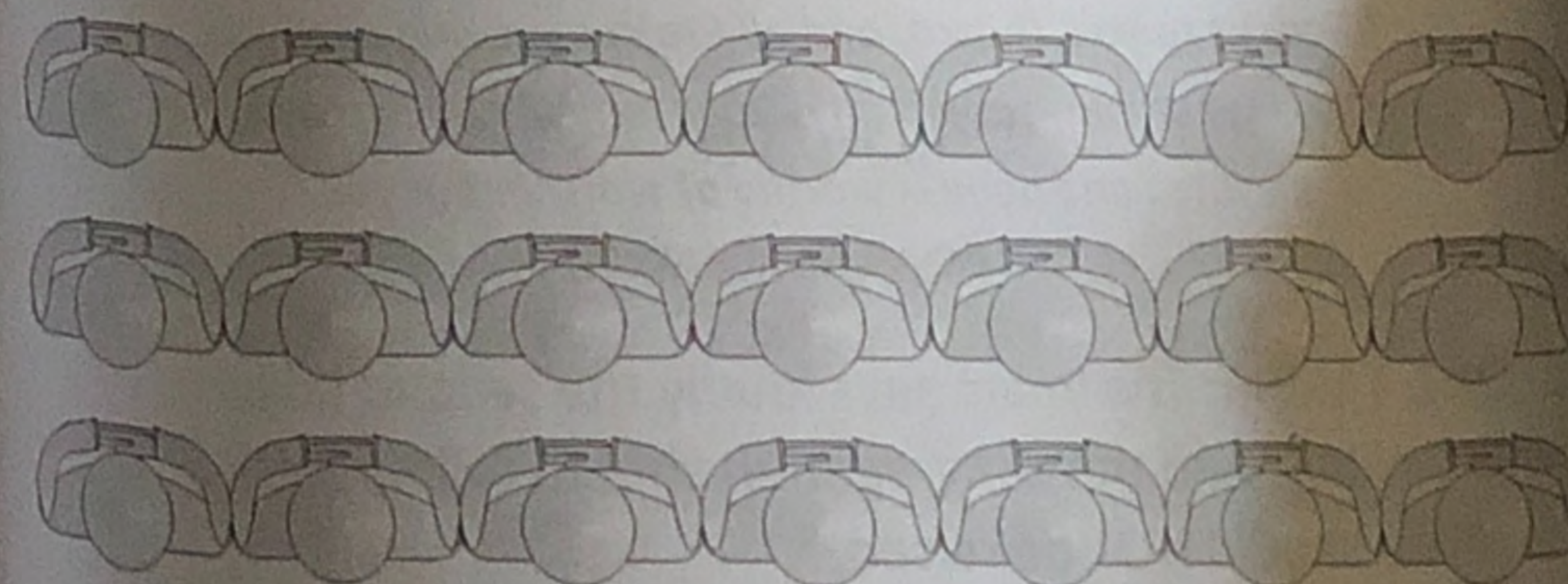
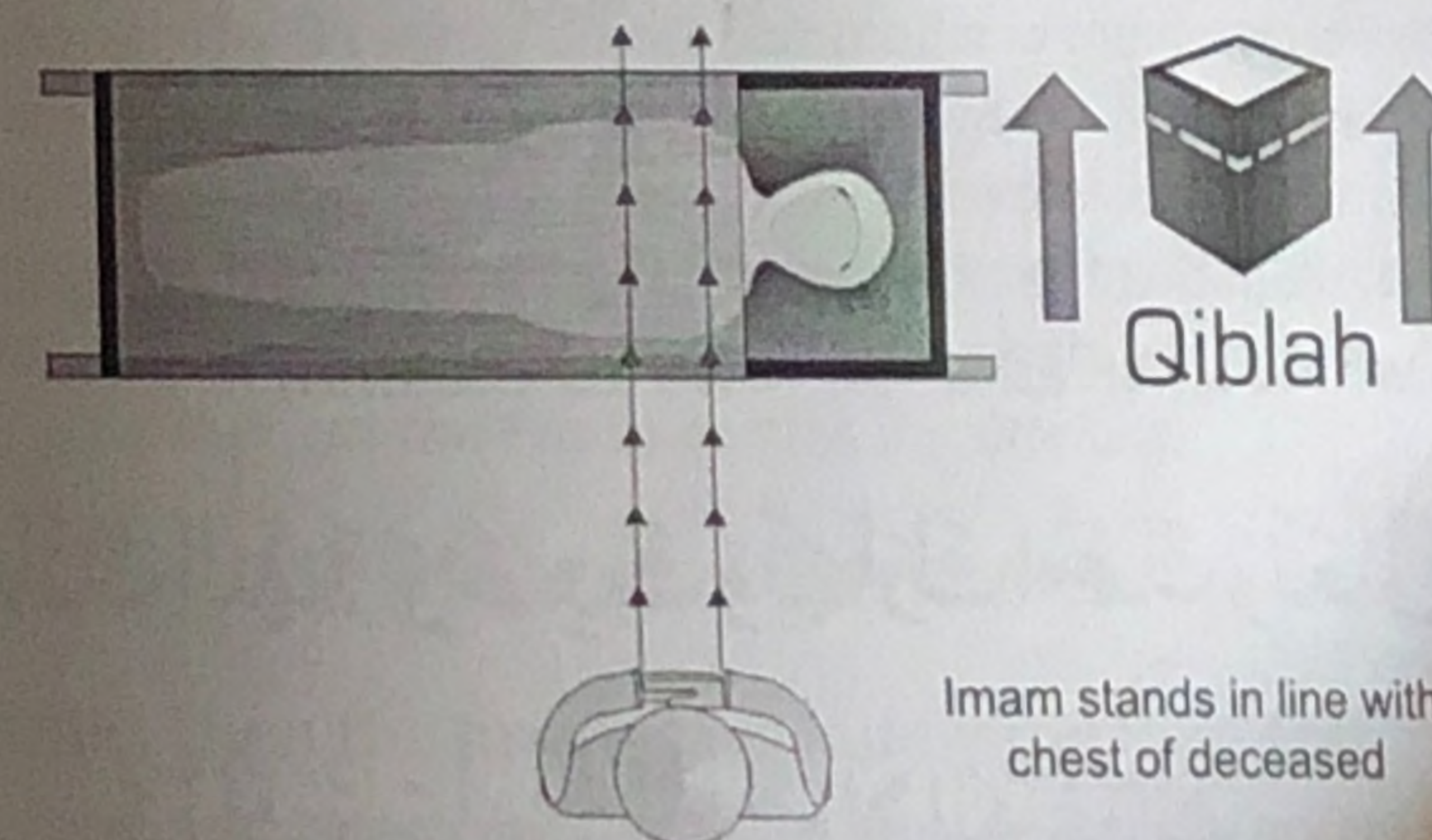
Other conditions like purification, facing Qiblah, dress etc. have to be observed as in the usual prayers.

PLEASE NOTE:

Some people perform Janazah Salaah wearing shoes. It is important to note that both their place of standing and their shoes should be clean otherwise their salaah will not be valid. However, due to the weather or any other circumstances should anybody remove their shoes and thereafter stand upon them; even if the soles of the shoes or the ground is impure, (only the top portion which touch the feet need to be clean), their salaah will be valid.

HOW TO STAND IN THE JANAZAH PRAYER

- The body of the deceased should be placed with the head on the RIGHT side of the Imam.
- The Imam should stand level with the chest of the deceased's body, whether they be male or female.
- Like other prayers, facing the Qiblah is a necessary condition.
- The Imam should advice the people to straighten the rows.
- It is Mustahab (preferable) to have at least 3 rows (odd number of rows) as it is more rewarding.
- The rows should be close to one another, because there is No Ruku or Sajdah to be made.



Since No Ruku or Sajdah, Saffs (rows) should be close together.
There should be odd number of rows.

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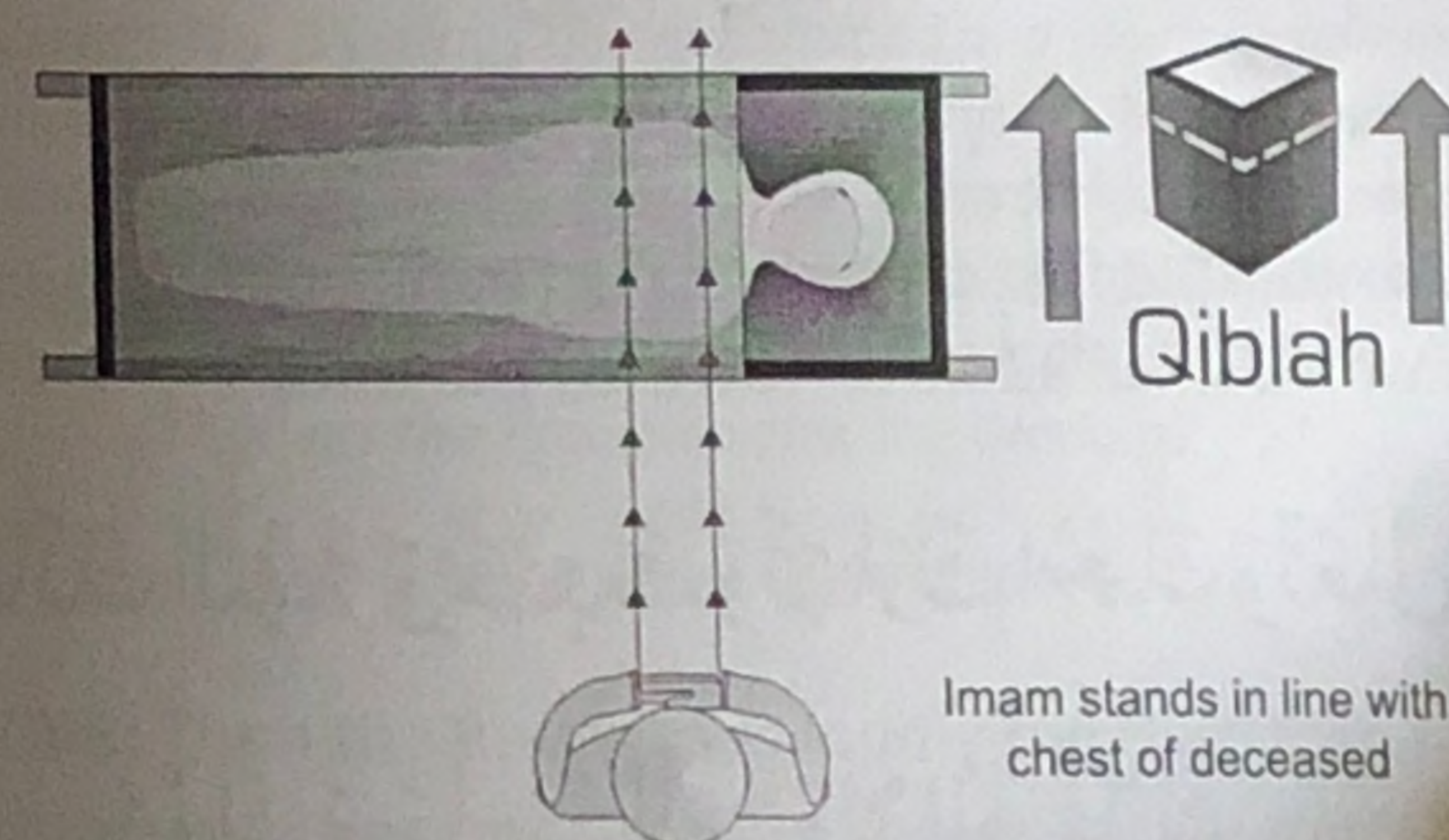
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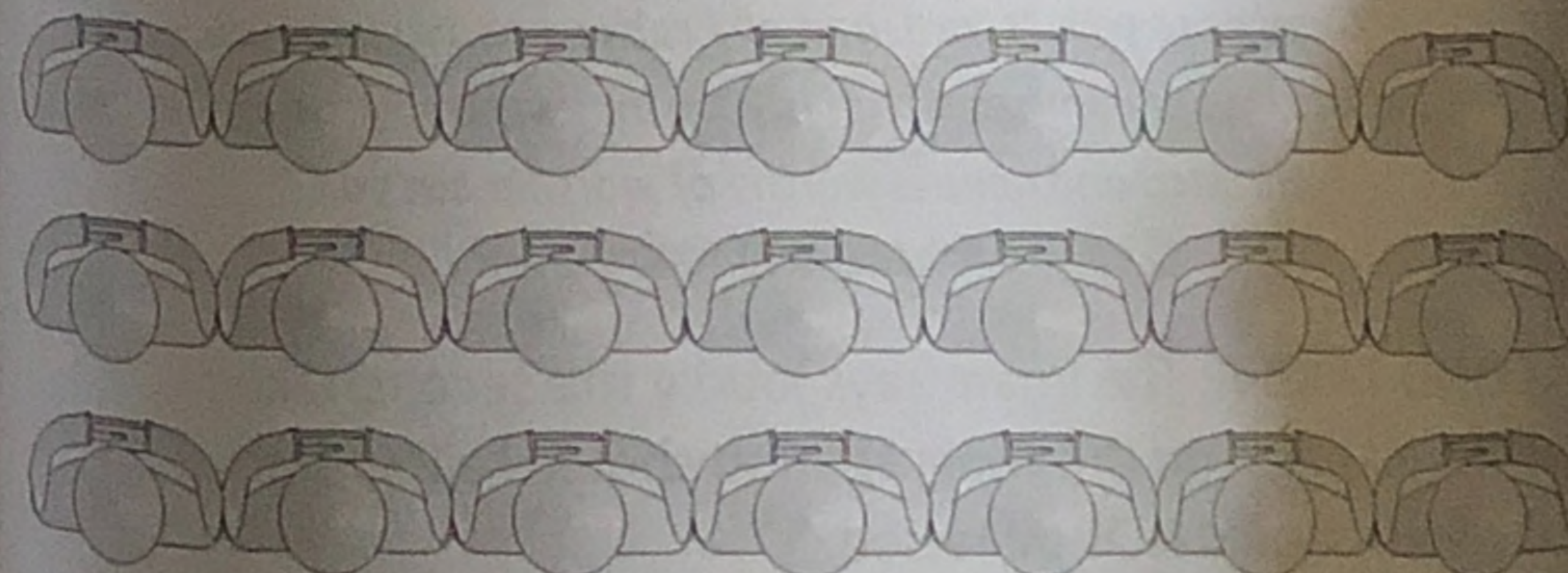
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Imam stands in line with chest of deceased



Since No Ruku or Sajdah, Saffs (rows) should be close together. There should be odd number of rows.

HOW TO PERFORM JANAZAH PRAYER

INTENTION: Making an intention is necessary. After the rows have been straightened, quietly make an intention "I intend performing Janazah Salaah for the sake of Allah behind this Imaam, as a du'aa for the deceased".

FIRST TAKBIR: The Imam says loudly "Allahu-Akbar" and raises his hands up to shoulder level with fingers stretching to the earlobes and the congregation does the same softly. Then fold the hands below the navel (similar to daily salaah).

اللَّهُ أَكْبَرُ

"Allah is Great"

THANA: After the first takbir, recite Thana softly, (similar to daily salaah with a small addition towards the end).

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى
جَدُّكَ وَجَلَّ ثَنَّاؤُكَ وَلَا إِلَهَ غَيْرُكَ ط

"Glory be to you, O Lord, and all Praises are due unto you,
and blessed is your name and high is your majesty and your praises are
elevated and none is worthy of worship but you."

(Sahih Muslim, Tirmidhi)

SECOND TAKBIR: The Imam says loudly the second takbir "Allahu-Akbar" and the congregation should follow softly. The hands should NOT be raised.

اللَّهُ أَكْبَرُ

"Allah is Great"

DUROOD-E-IBRAHIM: After the second takbir, recite softly Durood-e-Ibrahim.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
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O Allah shower Thy Blessings on Muhammad and the descendants of
Muhammad as Thou did shower Thy Blessings on Ibrahim and the
descendants of Ibrahim; Thou art the Praiseworthy, the Glorious.

O Allah, Glorify Muhammad and the descendants of Muhammad as
Thou did Glorify Ibrahim and the descendants of Ibrahim;
Thou art the Praiseworthy, the Glorious.

(Sahih Al-Bukhari, Sahih Muslim, Tirmidhi)

THIRD TAKBIR: Then the Imam says loudly the third takbir "Allahu-Akbar" and the congregation should follow softly. The hands should NOT be raised.

اللَّهُ أَكْبَرُ

"Allah is Great"

HOW TO PERFORM JANAZAH PRAYER

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"Glory be to you, O Lord, and all Praises are due unto you, and blessed is your name and high is your majesty and your praises are elevated and none is worthy of worship but you."

(Sahih Muslim, Tirmidhi)

SECOND TAKBIR: The Imam says loudly the second takbir "Allahu-Akbar" and the congregation should follow softly. The hands should NOT be raised.

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O Allah shower Thy Blessings on Muhammad and the descendants of Muhammad as Thou did shower Thy Blessings on Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious.
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THIRD TAKBIR: Then the Imam says loudly the third takbir "Allahu-Akbar" and the congregation should follow softly. The hands should NOT be raised.

اللَّهُ أَكْبَرُ

"Allah is Great"

DU'AA OF JANAZAH:

After the third takbir, recite softly dua for the deceased.

FOR AN ADULT MALE OR FEMALE

Abu Hurairah (R.A) said that Prophet Muhammad (S.A.W) prayed Janazah of a Muslim and he said in his du'a:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ۖ وَشَاهِدِنَا وَغَائِبِنَا ۖ
وَصَغِيرِنَا وَكَبِيرِنَا ۖ وَذَكَرْنَا وَأُنْشَأْنَا ۖ
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ۖ
وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

*O Allah, forgive our people who are still alive and who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our males and females.
O Allah, the one whom you wish to keep alive from among us make him live according to Islam,
and anyone whom you wish to die from among us, let him die in the state of Iman (Belief).*

(Ahmad, Abu Dawud, Tirmidhi, Ibn Majah)

DU'AA FOR A CHILD – BOY

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا
أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ط

O Allah, make him a means for our salvation, and make him a reward and treasure for us in the Hereafter, and him an intercessor for us, one whose intercession is accepted by you.

(Al-Bahr Ar-Ra'iq)

DU'AA FOR A CHILD - GIRL

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا
أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ط

O Allah, make her a means for our salvation, and make her a reward and treasure for us in the Hereafter, and her an intercessor for us, one whose intercession is accepted by you.

(Al-Bahr Ar-Ra'iq)

PLEASE NOTE:

If one cannot remember the du'aa for Janazah Salaah, then recite the following:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

O Allah, Forgive the believing men and the believing women.
(Beheshti Goher)

If this too is not possible, merely reciting the 4 takbeers of "Allah-u-Akbar" will suffice.

اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ

"Allah is Great, Allah is Great, Allah is Great, Allah is Great"

DU'AA OF JANAZAH:

After the third takbir, recite softly dua for the deceased.

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وَصَغِيرِنَا وَكَبِيرِنَا ۖ وَذَكَرْنَا وَأُنْشَأْنَا ۖ
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O Allah, make him a means for our salvation, and make him a reward and treasure for us in the Hereafter, and him an intercessor for us, one whose intercession is accepted by you.

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If this too is not possible, merely reciting the 4 takbeers of "Allah-u-Akbar" will suffice.

اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ

"Allah is Great, Allah is Great, Allah is Great, Allah is Great"

FOURTH TAKBIR: Lastly, the Imam says loudly the fourth takbir "Allahu-Akbar" and completes the Janazah Salaah by reciting Salaam "*Assalamualaykum Warahmatullah*" aloud twice, while turning his face towards the right shoulder and then turning his face towards the left shoulder. The congregation should also follow the same saying the Takbir and Salaam softly.

اللَّهُ أَكْبَرُ

"Allah is Great"

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"May Peace and the Mercy of Allah be upon you"

PLEASE NOTE:

One should not raise the hands after Janazah Salaah and make du'aa as it is makrooh and not an established Sunnah; the Janazah salaah itself is a du'aa.

LATE COMERS TO THE JANAZAH SALAAH

When a late comer fears that, if he engages himself in wudhu, he will miss the Janazah salaah, then it is permissible for him to make Tayammum and join the Jama'at. (This rule applies to the Janazah salaah only).

Whoever arrives for the Janazah salaah after the Imam has said one or more Takbir, should wait and join the Imam when he says the next takbir. After the salaam he should complete the missed takbir by merely saying "Allahu-Akbar" once for every takbir missed. No du'a should be read.

If the Imam has completed the fourth takbir, the late comer should join in before the Imam says the Salaam and complete all the missed takbirs after Salaam.

Burial



A L - N O O R
LIGHT OF ISLAM

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اللَّهُ أَكْبَرُ

"Allah is Great"

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"May Peace and the Mercy of Allah be upon you"

PLEASE NOTE:

One should not raise the hands after Janazah Salaah and make du'aa as it is makrooh and not an established Sunnah; the Janazah salaah itself is a du'aa.

LATE COMERS TO THE JANAZAH SALAAH

When a late comer fears that, if he engages himself in wudhu, he will miss the Janazah salaah, then it is permissible for him to make Tayammum and join the Jama'at. (This rule applies to the Janazah salaah only).

Whoever arrives for the Janazah salaah after the Imam has said one or more Takbir, should wait and join the Imam when he says the next takbir. After the salaam he should complete the missed takbir by merely saying "Allahu-Akbar" once for every takbir missed. No du'a should be read.

If the Imam has completed the fourth takbir, the late comer should join in before the Imam says the Salaam and complete all the missed takbirs after Salaam.

Burial



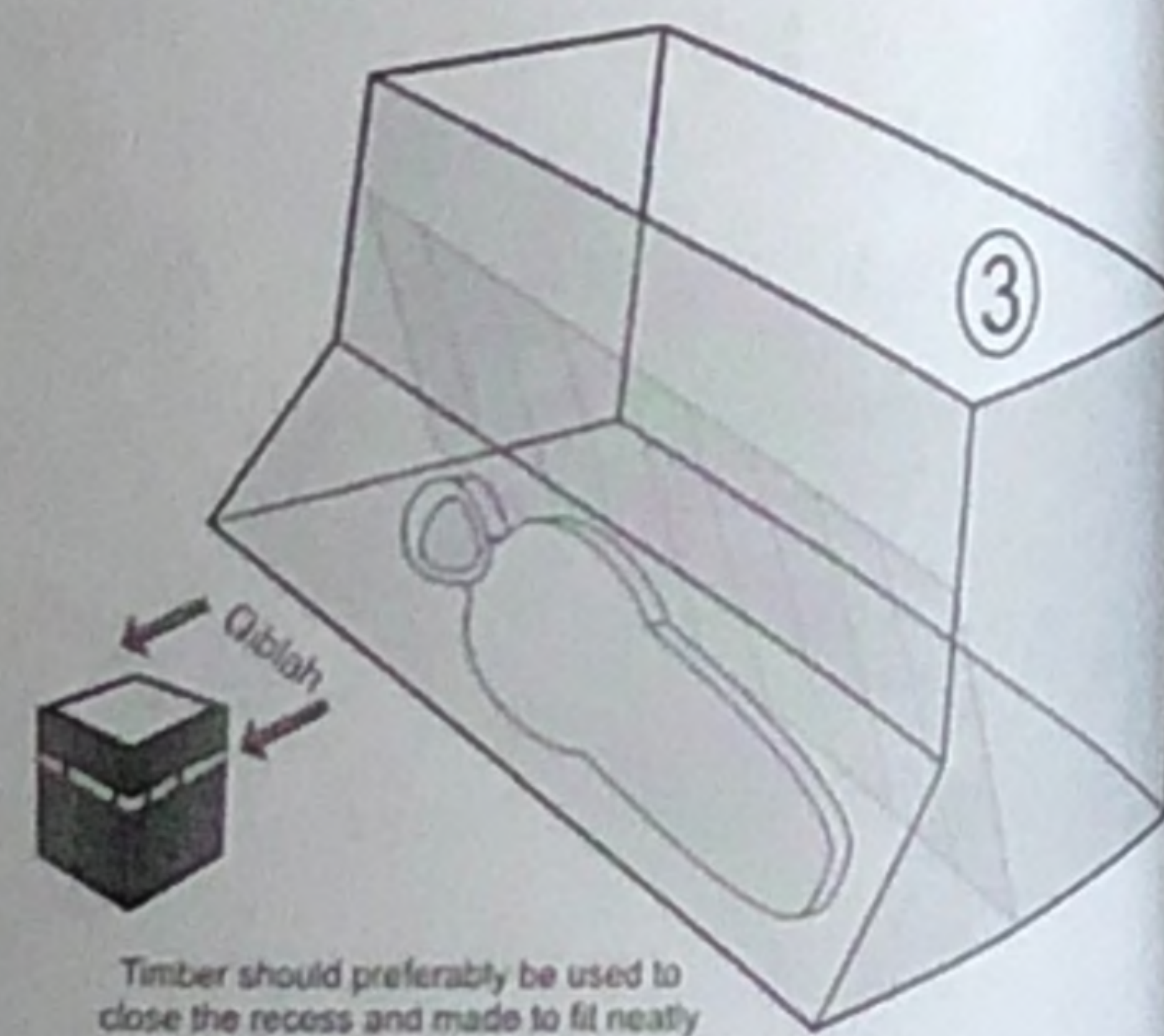
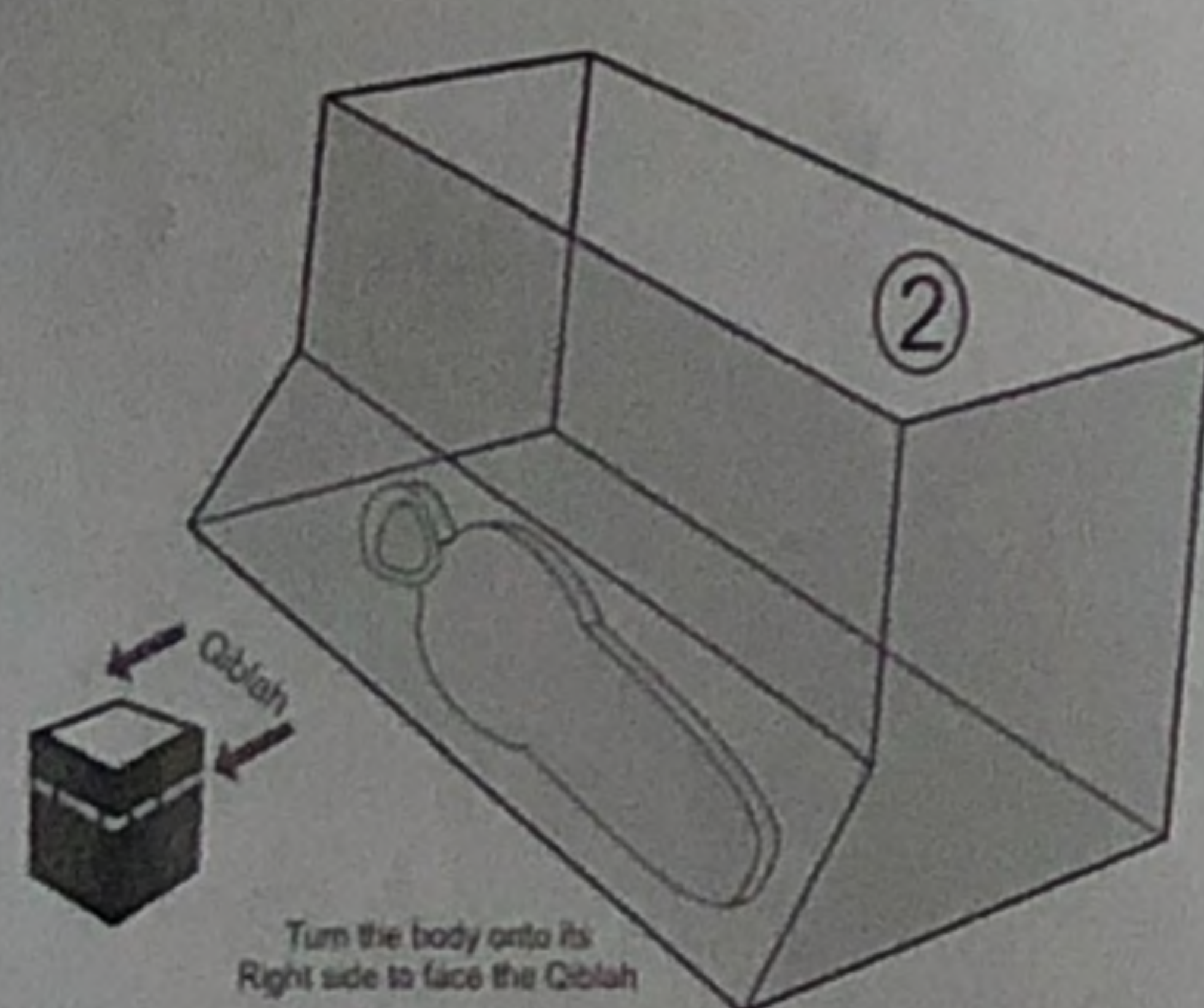
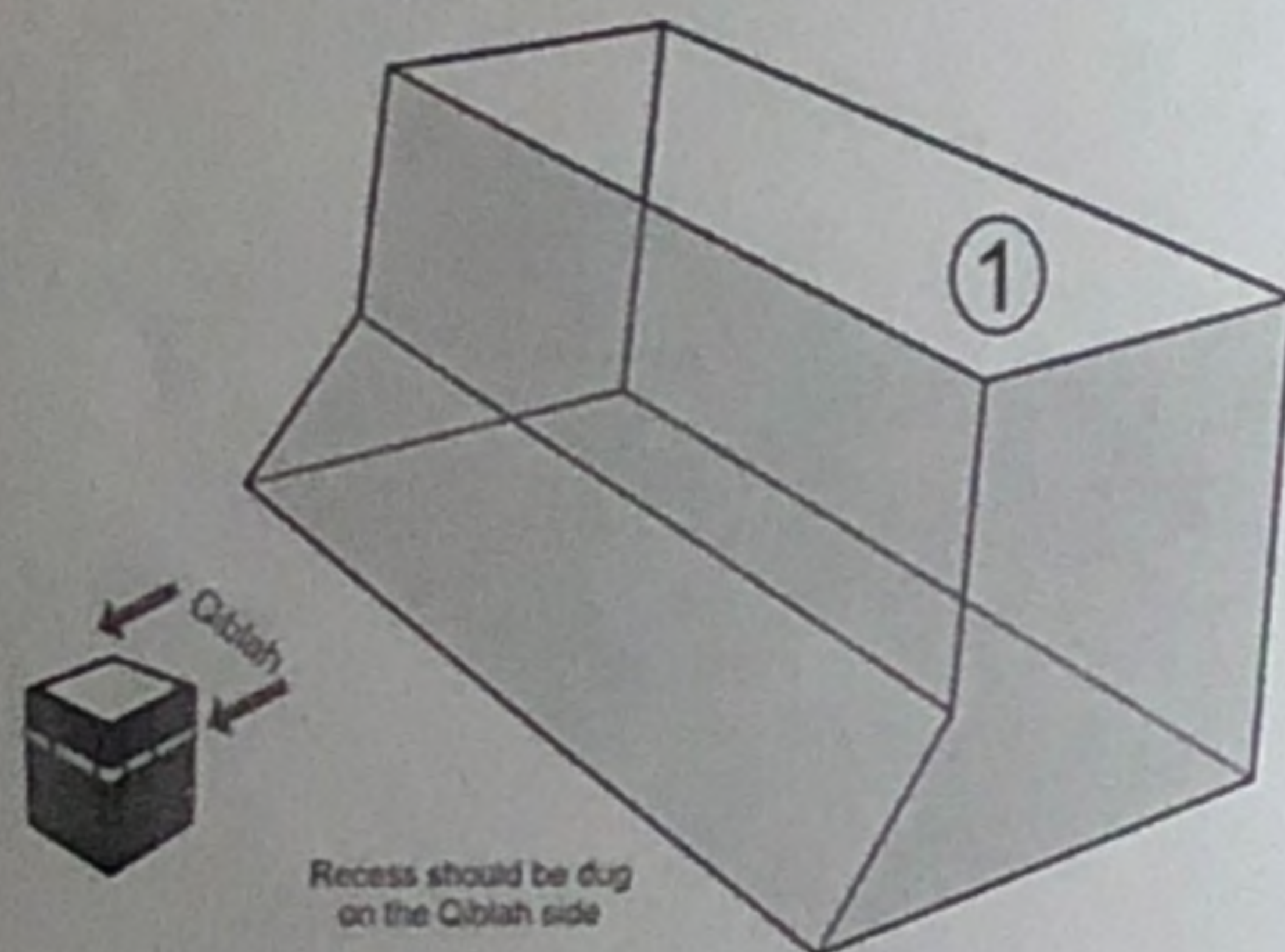
A L - N O O R
LIGHT OF ISLAM

BURIAL

Graves are of two Types:

1. THE LAHD:

Where the ground and sides of the Qabr are firm, then a shallow recess should be dug along the Qiblah side to allow placing the body to be buried within. The recess should then be closed with timber or unbaked bricks (preferably) before soil is thrown into the grave.

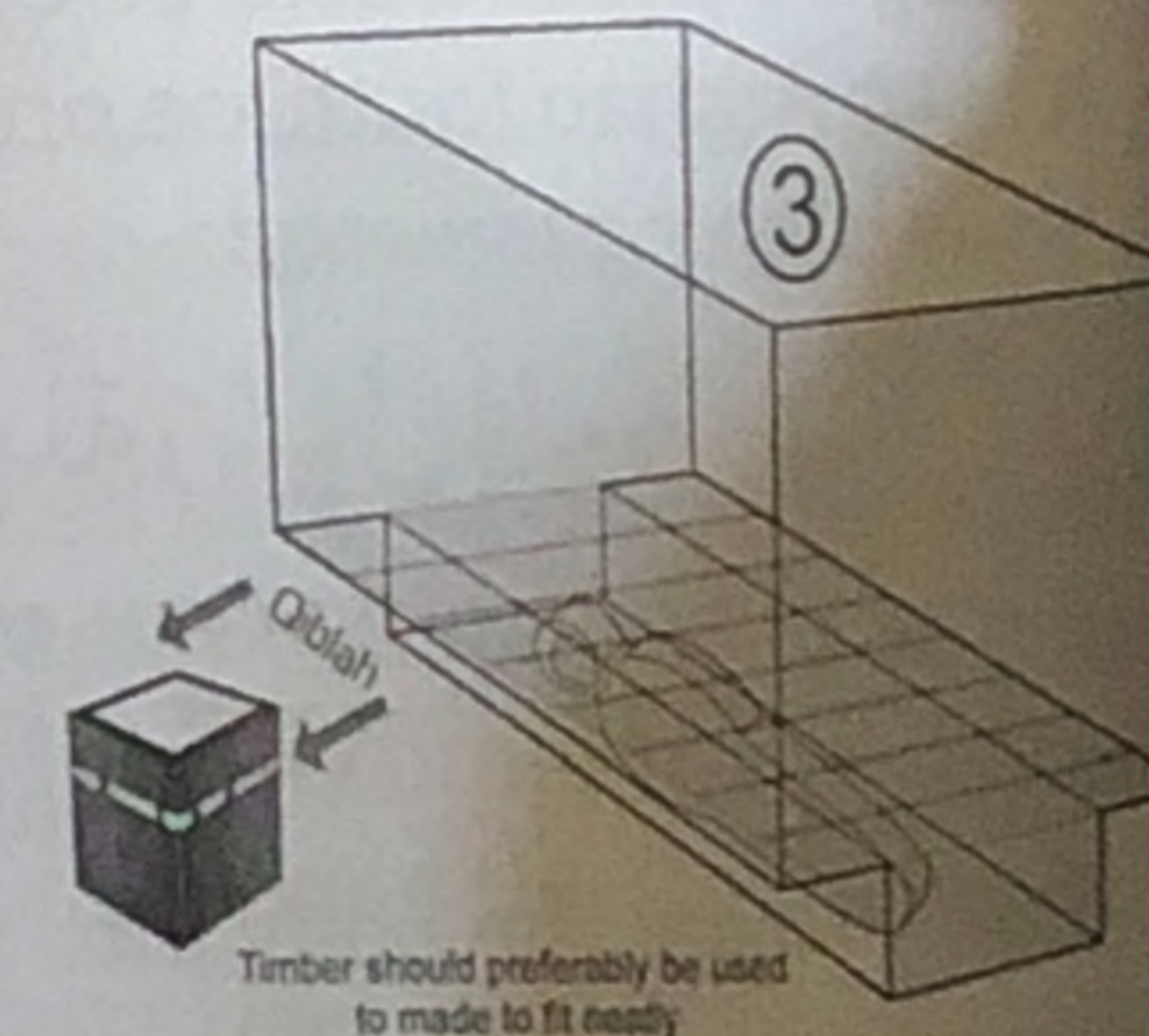
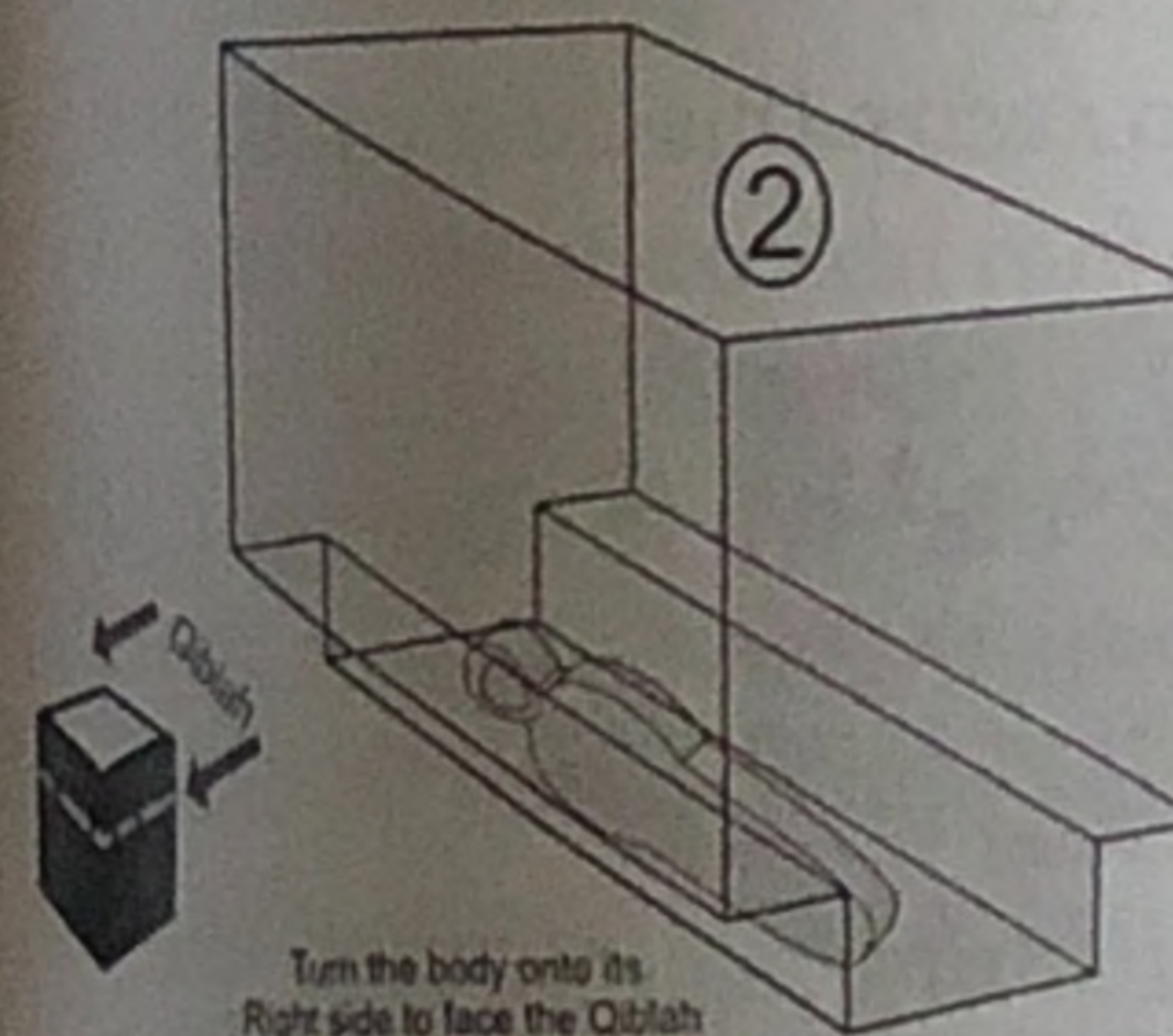
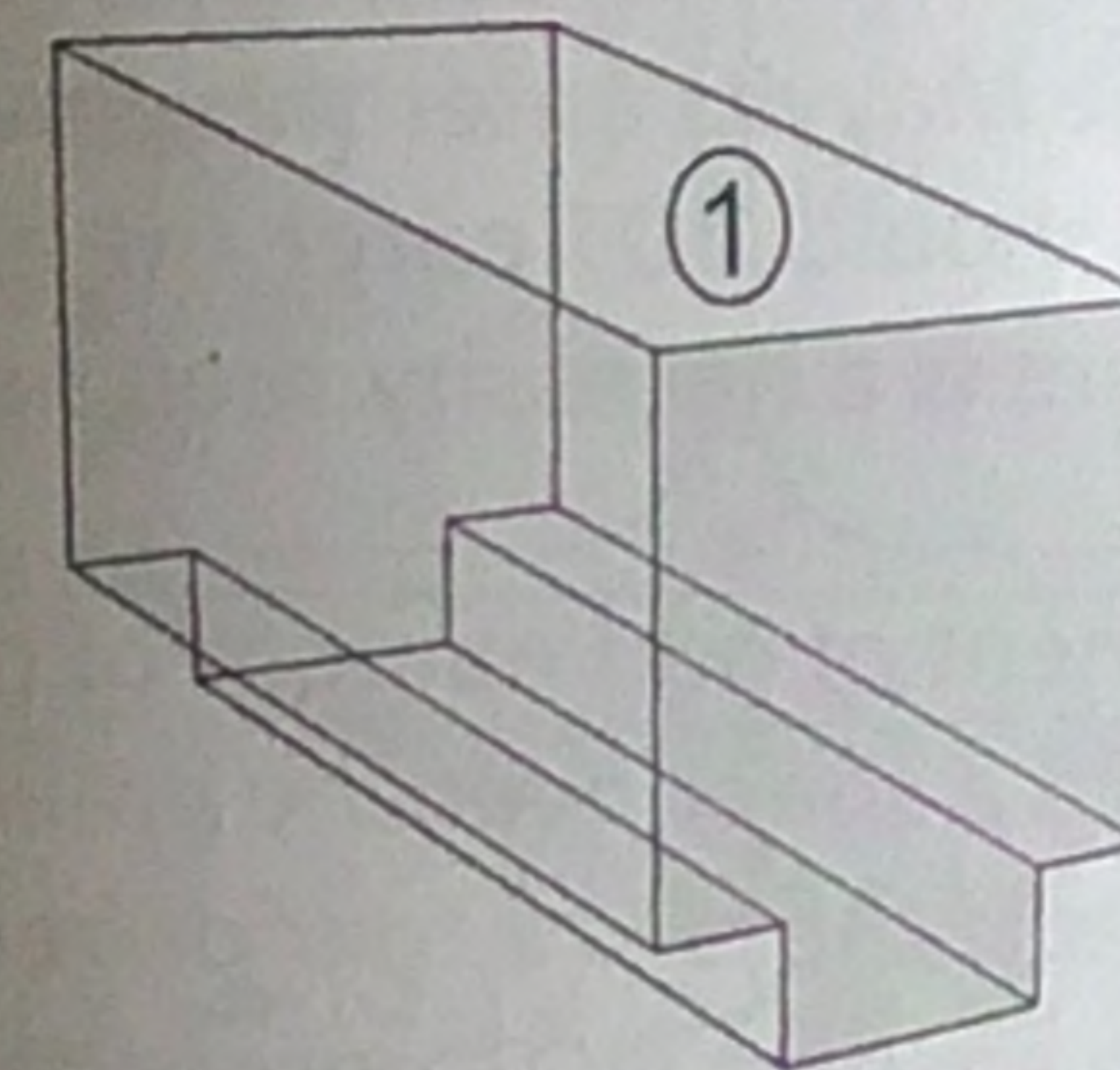


Note: It is Makruh (undesirable) to dig out and prepare one's own grave during one's lifetime.

2. THE SHIQ:

Where the soft nature of the ground does not allow a Lahd to be made, then a shallow trench should be dug in the centre at the bottom of the Qabr to allow the body to be placed in this trench. Timber may be used to cover this.

The use of any fabrics or blankets etc, is undesirable and wasteful. The bamboo or planks must be cut to size and set to fit properly in the grave before burial, to avoid last minute inconvenience.



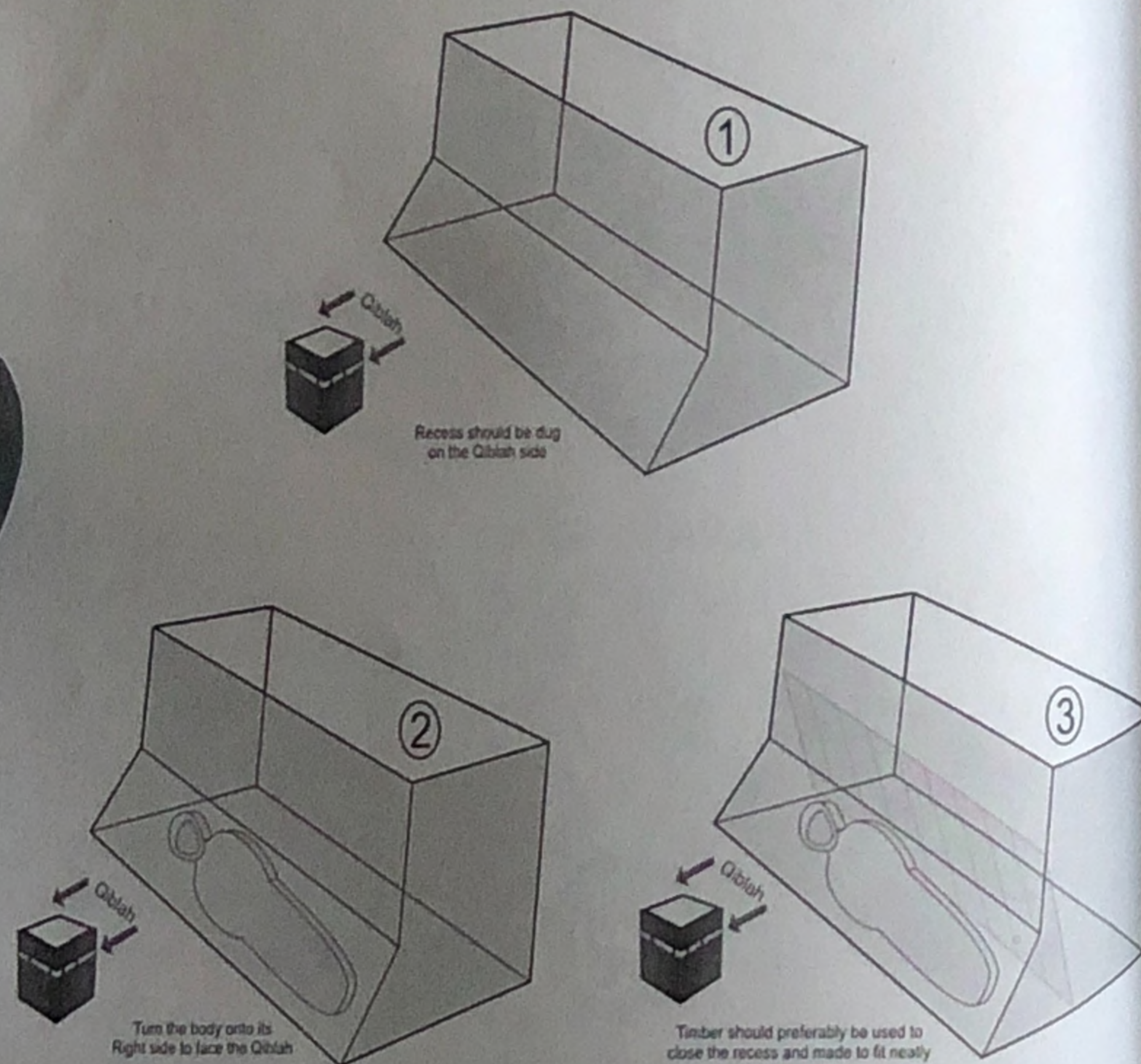
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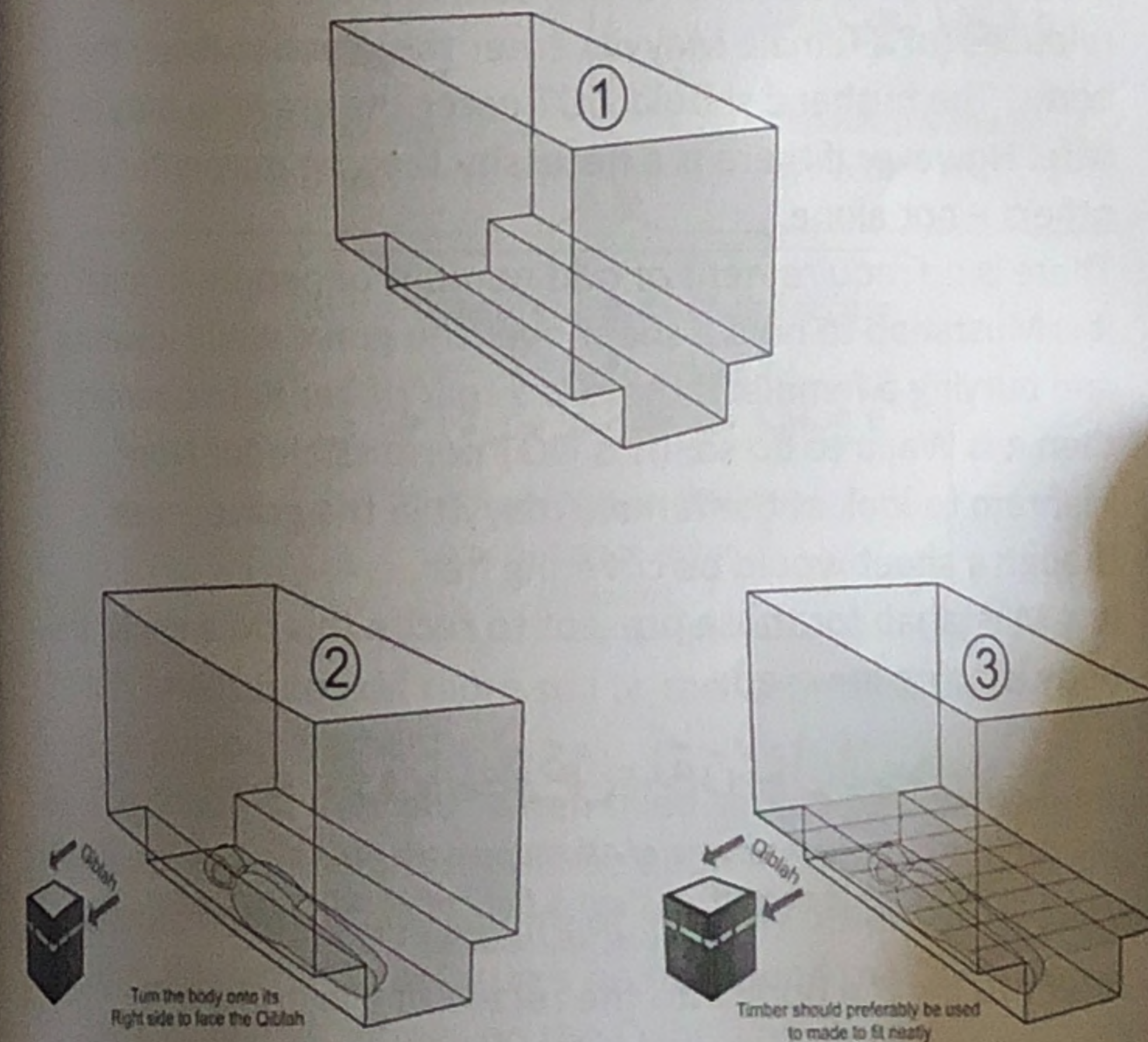


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METHOD OF DAFN (BURIAL)

1. After the Janazah Salaah is performed the Mayyit should be buried as soon as possible. Those taking the Janazah to the grave, should engage in zikr or other prayers quietly. It is NOT permitted to recite anything aloud – even the kalima.
2. The Janazah should be carried and placed at the Qiblah side of the grave. The head should be on the right side of the grave if one faces the Qiblah.
3. It is desirable that Mahram i.e grandfather, father, brother, paternal uncle, maternal uncle, son, nephew etc. or close relatives (of a female Mayyit) enter the grave to lower the body. The husband should NOT enter the grave to bury his wife. However if there is a necessity then he may enter with others – not alone.
4. There is no requirement of odd number of people to enter.
5. It is Mustahab to hold a sheet over the grave while lowering and burying a female. If there is a fear of her Kafn opening then it is Wajib to do so. (It is NOT permissible for Non-Mahram to look at the female mayyit in the grave; even though a sheet would be covering her.
6. It is Mustahab for those present to recite this du'a whilst the body is being lowered:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ

*In the name of Allah and with His Aid
and & on the creed, religion & faith of Rasulullah (S.A.W)
(Tirmidhi, Abu Dawood)*

7. After placing the body into the recess of the grave it is Masnun to turn the whole body unto its Right side to face the Qiblah.
8. The strips of cloth tied at the head side, chest and leg side should now be untied.
9. The recess should then be covered with unbaked bricks, bamboo or timber.

HOW THE QABR (GRAVE) SHOULD BE FILLED

1. It is Mustahab to begin closing the recess or trench from the leg side for males and from the head side for females. All the remaining little openings should be closed with mud or grass. The use of any fabric or blankets is unnecessary and wasteful. All those present should participate to fill the Qabr with at least three handfuls of soil.

When throwing the 1st handful in the grave recite:

مِنْهَا خَلَقْنَاكُمْ

*"From the earth did
We create you."*

During the 2nd handful recite:

وَفِيهَا نُعِيدُكُمْ

*"and into it shall
We return you."*

At the time of the 3rd handful recite:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

*"and from it shall We bring
you out once again."
(Al-Hakim)*

2. It is Makruh to add more soil to the Qabr than that which was dug out from it.
3. The shape of the Qabr when filled should be like the hump of a Camel. The height should be approximately 25 to 30 cm. It should not be made square or into any other shape. All types of buildings and enclosures on or around the Qabr are not permissible. Buildings on the Qabr have been emphatically denounced in the ahadith of Prophet Muhammad (S.A.W).
4. It is Mustahab to sprinkle water on the grave from the head to the leg side thrice after the Qabr has been shaped.
5. It is Mustahab to plant a green branch of a tree on the Qabr.

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AFTER THE BURIAL

After the burial, it is Mustahab to stay for a short while and recite a little portion of the Qur'an, Durood Sharif and make du'a of forgiveness for the deceased at his/her grave side; because at this time they would be questioned by the angels.

It has been related by Uthman (R.A) that after Prophet Muhammad (S.A.W) buried the dead, he would stand by the grave and say, *"Seek forgiveness for your brother from and make du'aa for his acceptance, because he is now being questioned by the Munkar and Nakeer."*

(Abu Dawood, Al-Hakim)

It appears in Hadith, that when a living person makes such du'aas (below) for the deceased, Almighty Allah blesses and grants sawaab equal to the size of a mountain. *'O Allah! Forgive him, have Mercy upon him, save him from Punishment of the grave and the Fire of Hell. Grant him the highest Station in Jannah!'*

After the burial the first ruku of "Suratul Baqarah" should be recited at the head side of the qabr, and the last ruku of Suratul Baqarah should be recited to the leg side:-

Please Note:

Whilst making du'aa, the hands should be raised towards the Qiblah, not towards the grave.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ ۝ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

(Surah Al-Baqarah, Ayah 1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَمَّا الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۖ كُلٌّ آمَنَ بِاللَّهِ وَمَلَيْكَتِهِ وَكُتِبَ لَهُمْ وَرُسُلِهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِمْ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفِرَ أَنْتَ رَبَّنَا إِلَيْكَ الْبَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۖ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۖ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۖ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۖ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا ۖ وَاعْفُ لَنَا ۖ وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

(Surah Al-Baqarah, Ayah 285-286)

SETTLE THE DEBT OF THE DECEASED

The trustee of the deceased should pay all debts as soon as possible.

Prophet Muhammad (S.A.W) is reported to have said:
"A believer's soul remains in suspense until all his debts are paid off."

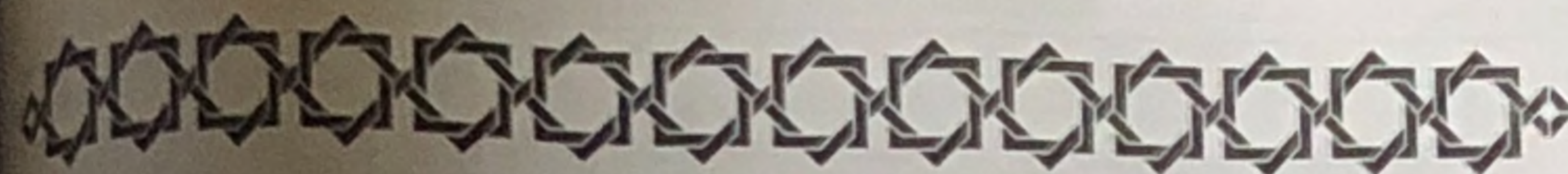
(Ahmad, Ibn Majah, Tirmidhi)

This means that the judgement regarding a soul's salvation or perdition or its entry into Paradise is held in abeyance until its debts are fully paid off and settled.

This applies to a person who leaves some property upon his death. His debt should be paid out of the property that he leaves behind.

In the case of a person who dies in debt which he sincerely intended to pay, but has no property (nor leaves any behind to pay his debt), according to a confirmed report, his debt will be settled by Allah, the Exalted.

Concerning a person who dies in debt with sufficient means to pay it and was willing to do so, but his heirs do not pay it, Prophet Muhammad (S.A.W) is reported to have said: *"If anyone takes other people's money with the intention to repay it and then he or she should die without settling the debt, Allah will pay the debt on his behalf. And if anyone takes money or property (of others) with the intention of destroying it, Allah will destroy him."*
(Sahih Bukhari)

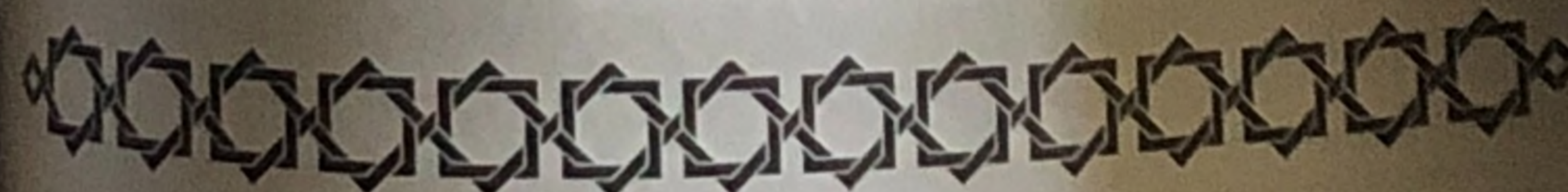


Ta'ziyah

(Offering Condolences To The Bereaved)



A L - N O O R
LIGHT OF ISLAM



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Ta'ziyah

(Offering Condolences To The Bereaved)



A L - N O O R
LIGHT OF ISLAM



TA'ZIYAH

(Offering Condolences To The Bereaved)

Ta'ziyah means to console, comfort and give solace to the bereaved, at the time of someone's death with such words or actions as will remove or lessen their grief and encouraging them to be patient.

It is from the teachings of Prophet Muhammad (S.A.W) that one should console and comfort a Muslim who is in distress. Prophet Muhammad (S.A.W) is reported to have said. "A Muslim who consoles his brother will be clothed with garments of honour by Allah on the Day of Qiyamah".

(Baihaqi)

Prophet Muhammad (S.A.W) is also reported to have said: "Whoever consoles an afflicted person will receive the same reward as the sufferer will upon his sabr".

(Tirmidhi)

According to the Shari'ah, there are only three days for ta'ziyah, i.e. it should only be carried out within the first three days after the death has occurred. One may offer condolences either before or after the burial. It is makruh to make ta'ziah after this period.

Prophet Muhammad (S.A.W) said that "It is not permissible for a believer to mourn for more than 3 days except for a widow, who has to commemorate bereavement for 4 months and 10 days".

(Tirmidhi)

However, there is an exception for people who live far away, or are out of the country or sick and so are unable to attend within the first three days: they may come for ta'ziyah even after three days.

The intent of the Shari'ah is to allow people to forget their grief, not have them sitting around nursing it indefinitely. For this reason, it is sunnah for an individual to go only once for ta'ziyah.

Duaa for Going to the House of the Deceased:

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً ط

O Allah! Forgive me and him and grant me a good reward after him.
(Sahih Muslim)

Duaa When Consoling Someone:

إِنَّ لِلَّهِ مَا أَخَذَ وَلِلَّهِ مَا آعْطَى وَكُلٌّ عِنْدَهُ
بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ

Definitely Allah has taken what belongs to Him.
He has given us what belongs to Him. He has stipulated a time for everyone.
Have patience and hope for reward.
(Sahih Bukhari)

Duaa For The Bereaved:

أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَائِكَ وَغَفَرَ لِمَيِّتِكَ

"May Allah increase your reward, and grant you good consolation, and forgive your deceased".
(Durr-al-Mukhtar)

PLEASE NOTE:

Ta'ziyah can also be performed over the phone if necessary or by letter.

HOW TO CARRY OUT TA'ZiyAH

Condolences may be offered in any words, so long as they lighten the distress, encourage patience, bring solace to the bereaved. There should be no worldly nonsense; rather such talk and topics should be initiated whereby strength and encouragement are created in the hearts of the deceased and reminding the bereaved of the virtues of patience. This is the entire purpose of ta'ziyah.

Prophet Muhammad (S.A.W) sent a message of condolence to his beloved daughter Zaynab (R.A) upon the death of her child with the words: *"Whatever Allah takes is His, and whatever He gives is His, and everything has an appointed time. So be patient and seek rewards"*.

(Sahih Bukhari)

The meaning of the verse 'to Allah we belong, and to Him we will return' should be explained. We all belong to Allah so when he takes one of us away we should not complain. And although we become separated from a loved one, it is only a temporary separation, for we will soon be returning to them.

A method of ta'ziyah, to a parent who has lost their young child, should be reminded that Prophet Muhammad (S.A.W) said that when a child passes away he intercedes for his parents before Allah and takes them into Jannah.

This is the type of sensible, intelligent, positive and affectionate talk which should be related: whereby greater courage and strength is created in the bereaves heart; whereupon their sorrow is transformed into contentment.

One Should Take Note Of These Few Points:

- One should be humble and considerate.
- Express grief, should not joke or laugh.
- Speak less about worldly affairs.
- Mention the good acts and deeds of the deceased and abstain from the ill ones.
- Do not enquire into details of the illness or circumstances that preceded the death.
- Inform the bereaved that you intend to do some optional good deeds and send the reward to the deceased. This will please and comfort the bereaved.

SENDING ESAAL-E-SAWAAB REWARD FOR THE DECEASED

Another important point to remember during the time of bereavement is esaal-e-sawaab. This means to perform some optional good deed, e.g. tilawah of the Qur'an, tasbih, sadaqah or nafl salah, and then to ask Allah to send its reward to the deceased.

Prophet Muhammad (S.A.W) has said:

"Whosoever recites the Kaleemah Tayyibah 70,000 times and thereafter blesses its reward to some Marhoom then such a person is saved from the punishment of the grave".

(Sharh-e-Mishkat, Fazaail-e-Zikr)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ

There is none worthy of worship but Allah, Muhammad (S.A.W) is Allah's Messenger.

Other Zikr can include: 3rd Kalima, 4th Kalima or Durood Shareef or any Istghfaar in any quantity one may wish to recite.

PREPARING FOOD FOR THE BEREAVED FAMILY

Whenever there is a death in the household, the residents are naturally grieved. It is sunnah for neighbours or friends to prepare food for the immediate family of the deceased during their moment of grief. Prophet Muhammad (S.A.W) recommended this practice for it is an act of virtue and kindness and brings friends and neighbours closer to each other.

When the news of the death of Sayyidina Ja'far (R.A) arrived in Madinah, Prophet Muhammad (S.A.W) said: *"Prepare food for the household of Ja'far, for upon hearing this news they are in such a condition as not be able to concentrate on such matters as eating"*.

(Tirmidhi)

It is recommended that the relatives of the deceased prepare enough food to feed all the **deceased's family**. This should be done for one day, though it is also permissible to do so for the full three days. A few members of the hosting household should also join in and eat with bereaved in order to encourage them to eat.

The objective is to lighten the burden of the bereaved and ensure that food is available for them at a time when they may be too distraught to keep track of mealtimes.

PLEASE NOTE:

Refrain from false un-islamic customs and traditions introduced today in our society. (Refer to Pg 81)



Iddah

(Period of Waiting After Husband's Death)



A L - N O O R
LIGHT OF ISLAM



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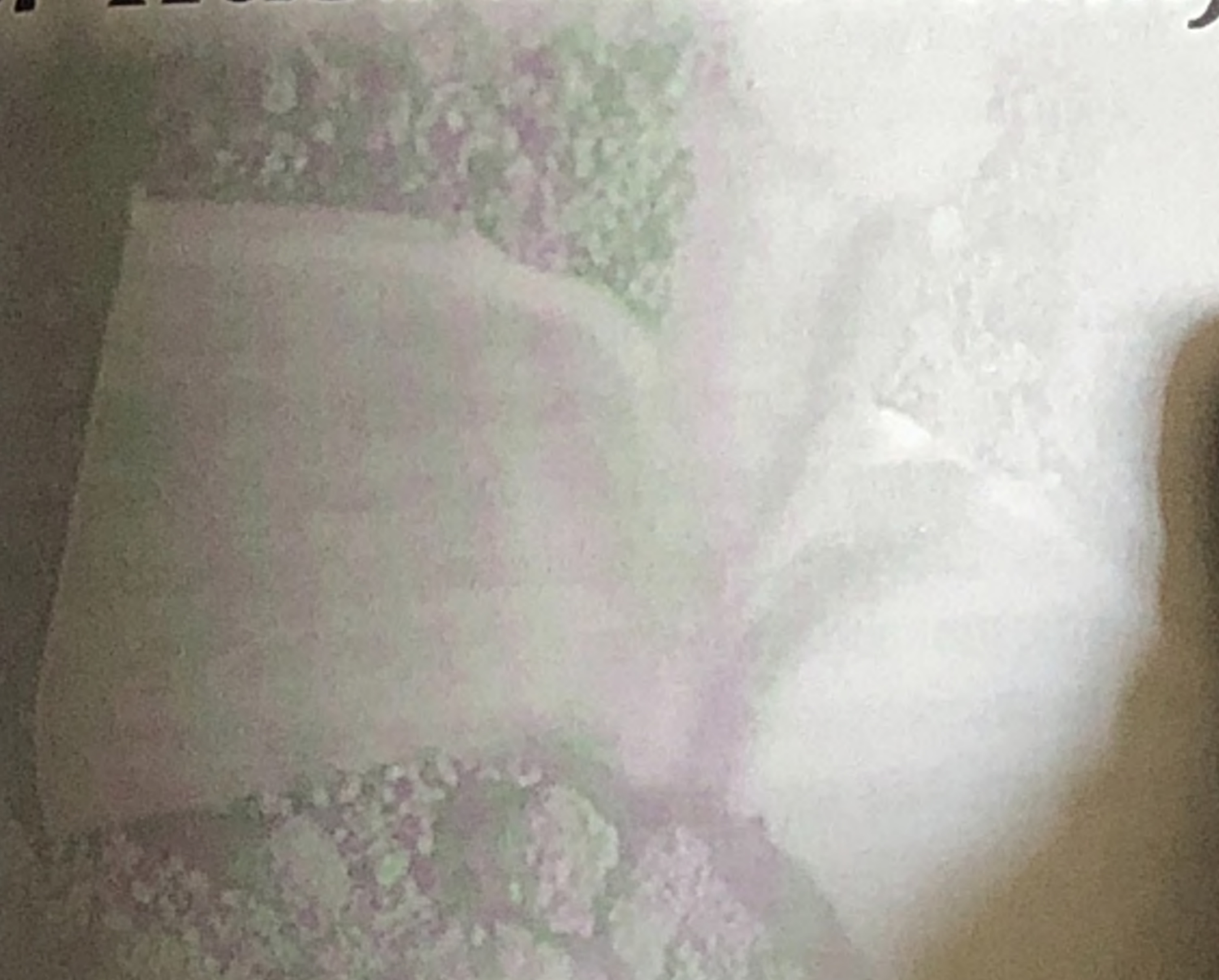
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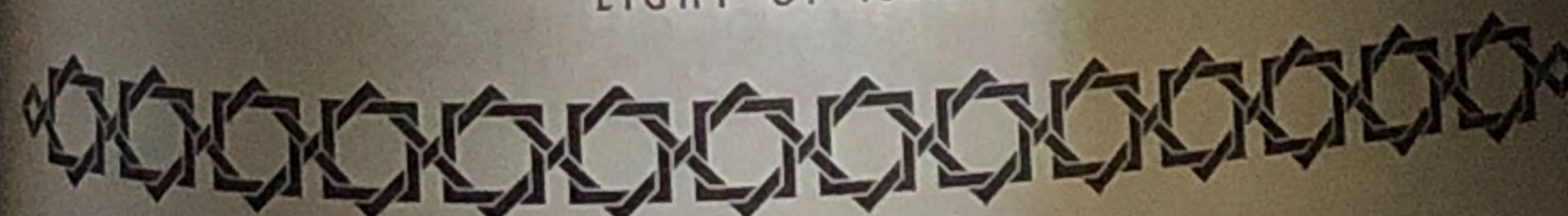


Iddah

(Period of Waiting After Husband's Death)



A L - N O O R
L I G H T O F I S L A M



IDDAH

(PERIOD OF WAITING AFTER HUSBAND'S DEATH)

The waiting period of a woman, after her husband dies is called Iddah. This period is of four months and ten days. A widow must observe this waiting period in respect to her late husband's memory and to fulfill her obligations towards him. The importance and observance of iddah is denoted in the Qur'aan:

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ
بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ

And those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days.

(Surah Al-Baqarah, Ayah 234)

The primary object of iddah is imposed to ascertain whether the woman is pregnant so that the paternity of the child that may be born to her after the death of her husband may be determined. Another object is due to the close and important relationship between the husband and wife, the shari'ah has imposed upon the wife to observe mourning and express sorrow during the period of iddah. This serves as a mark of respect for the deceased husband.

During this period, the woman in Iddah should abstain from using makeup or jewellery, applying mehndi nor wear any perfume, and wearing any (bright) colourful clothing. Rather she should wear simple clothing during her mourning. (She is certainly allowed to keep herself clean and presentable). She should remain in the house that they occupied at the time of the death of her husband. She is not allowed to leave this house if she has sufficient provision.

It is not required that she confines herself to a certain room or that she remains silent during the iddah. She should preferably occupy herself with ibaadah or any virtuous act. She may carry out any house work. The following are important rules to be observed during iddah.

- If a woman is not at home at the time of her husband's death, she should return as soon as possible and pass the period of Iddah at home. The days of Iddah will be calculated from the time of the demise.
- The widow that is expecting a child at the time of the death of her husband, her Iddah will be until the birth of that child. The four month and ten days should not be reckoned in this instance.
- If she is the sole bread winner with no other means of income, then is she permitted to leave her house ONLY during the day. She must return to the house at night after her duty during the day is completed.
- She may leave the house for unavailable or emergency medical treatment, but should return immediately thereafter. If the travelling distance to such services exceeds the limit of 48 miles; then she must be accompanied by a mahram (a male member of the family whom she cannot marry by Islamic Law).
- She may not leave the home to visit the ill or go to a place where there is a funeral, though they be close relatives or even immediate neighbours.

Please Note:

The above Masa'il are not a form of suppressing the women, rather they exist to eliminate any arising problems in future.

To disregard Allah's commands regarding iddah is a major sin.

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PROHIBITION OF MARRIAGE DURING IDDAH

It is not permissible for a man to propose or to become engaged to a woman, whilst she is observing iddah. Similarly the wife who is observing iddah cannot lawfully contract a second marriage during the period of iddah. The Qur'aan prohibits a direct proposal of the marriage to a woman observing iddah.

لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا ط
وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ط

But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled.

(Surah Al-Baqarah Ayah 235)

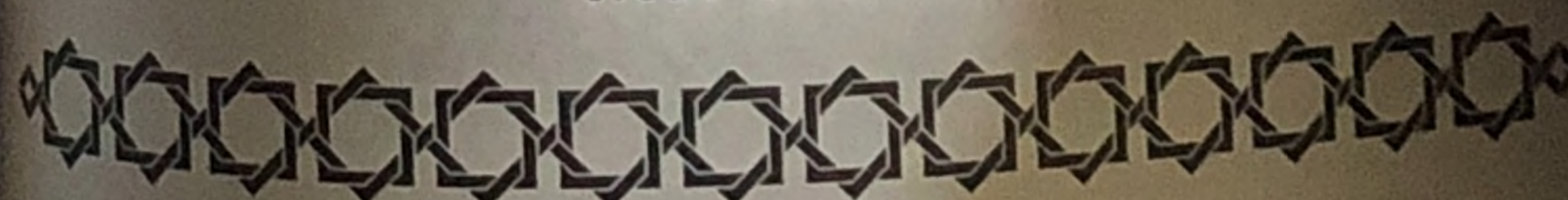
It is a kabirah (cardinal) sin to solemnise such a marriage and even to participate in it. A marriage contracted by the wife during the period of iddah shall be a void marriage and shall not be recognised in Islam.



A Few Noteworthy Masa'il



AL - NOOR
LIGHT OF ISLAM



A FEW NOTEWORTHY MASA'IL

- If one has been buried without performing the Janazah Salaah, then Janazah Salaah must be performed by the deceased grave within 3 days (or at least before the stomach of the deceased has burst).
- It is NOT permissible to leave a copy of the Holy Qur'an or any other Dua etc. in the Qabr; because it contains the names of Allah and the Prophet and owing to the dirt of the deceased's body there will be disrespect.
- If any one parent of a young child is a Muslim, then that child will be regarded as a Muslim. Janazah Salaah should be performed for that child.
- A child who is born alive, makes a sound or any part of the body moves and then passes away. It must be named and Ghusl, Kafn and Janazah Salaah must be performed.
- It is permissible for a woman to mourn the death of a near relative, provided that her husband does not object to her doing so. However it is not permissible for her to mourn for more than three days.
- **SUICIDE** - Janazah Salaah shall be offered for that person who has committed suicide or has died because of a major sin (e.g. drugs). It is desirable that someone other than the appointed Imam or reputable person of the community lead this prayer. Janazah Salaah must be performed for all Muslims, pious or sinful.

Martyr - The body of a martyr, that is, a Muslim killed in a battle at the hands of disbelievers, may not be washed even though it is in a state of major ritual impurity. His body should be enshrouded in the clothes he wore when he died if they are good enough for the purpose. Otherwise some additional cloth may be used to enshroud his body according to the sunnah. The body of such a person should be buried in its blood-stained state. None of his blood should be washed off. Prophet Muhammad (S.A.W) said: *"Do not wash those who die as martyrs, for their every wound or drop of blood will exude a fragrance like musk on the Day of Judgement."* (Musnad Ahmad)

• **Cleaning the Body by Tayamum** - If there is no water to wash the dead body, then it may be cleaned with tayamum (ablution with dust). Similarly if it is feared that the body might deteriorate if it is washed, then it may be given a tayamum. The same applies to a woman who passes away when there is no other woman around to wash her, or if a man dies and there are only women but no man to wash him.

• **A Pilgrim** - The virtue of a pilgrim (whether in Hajj or Umrah) dying in the state of ihraam is that Almighty Allah, will raise him on the Day of Resurrection with talbiyah on his lips'.

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STILLBORN & MISCARRIAGE

In the case of a stillbirth (born dead), the baby will be given ghusl, wrapped in a piece of clean cloth, (not Kafn); give the child a name and bury it. There is no janazah salaah for still born children.

Should there be a miscarriage and signs of limb formations are visible; hands, legs, feet, nose, mouth, etc. then the above rule applies: perform ghusl, choose a name and wrap in a piece of clean cloth and bury it with no Janazah Salaah. However, should no limbs be visible, no name will be given and there will be no ghusl, merely wrap it in a cloth and bury it, with no Janazah Salaah.

At the time of birth, should only the head emerge and signs of life were noticeable before death, the same ruling applies as for stillborn. However, if more than half the body emerges and the child lives before dying, then it will be considered as if born alive. Half the body implies emergence of the top torso up to chest (if a head-first delivery) and up to navel (if feet-first delivery).

LEGAL REGISTRATION OF STILLBORN BABIES

If a baby is stillborn (born dead after the 24th week of pregnancy), in the UK a signed Medical Certificate of Stillbirth is issued by the midwife or doctor, which should be given to the registrar. If no doctor or midwife was present and no doctor or midwife has examined the body, you must sign form 35 which the registrar will give you. The registrar will give you a Certificate for Burial and a Certificate of Registration of Stillbirth.

DISASTERS, ACCIDENTS & TRAGEDIES

Nowadays, horrendous tragedies and disasters occur on a regular basis. Frequently, we hear and read of earthquakes, flooding, accidents, sinking, bombings, genocide, etc., in which thousands of people die...amongst whom are many innocent Muslims. May Almighty Allah protect all Muslims from such disasters.

Often as an outcome of these mishaps, Muslim bodies become so entangled and injured, it becomes difficult to perform ghusl, shroud and pray Janazah Salaah. On such occasions, it is not always possible to consult pious Ulama, therefore the following guidelines are presented.

DROWNING OR A BLOATED BODY

If a person drowns (Allah Forbid), then it is still necessary (fardh) to perform ghusl. The fact that he has drowned in water does not negate the need for ghusl, because it is compulsory for the living to bathe the dead, and in drowning the living play no part. Nevertheless, if at the time of removing body from the water an intention for ghusl is made and the mayyit be agitated inside the water, ghusl will become complete. Thereafter, it is still necessary to enact normal kafn, Janazah Salaah and burial.

If a body becomes bloated, whether in water or because of (any delay) and becomes so precarious as not fit to be touched, i.e. if normal ghusl was to be performed, the body would disintegrate, then under such circumstances only pass water over the mayyit. There is no need to rub it. Thereafter, perform kafn and Janazah Salaah, however, if the body 'ruptures' before Janazah Salaah, it should be buried without performance of Janazah Salaah.

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A BODY WHICH SMELLS

Janazah Salaah will be performed for a body which has started to 'smell' yet has not 'ruptured.'

A DECOMPOSED OR RUPTURED BODY

Janazah Salaah is not performed for a body which has ruptured and decomposed.

MERE BONES

Neither is ghusl or Janazah Salaah performed on a body whose meat and flesh, etc., have disintegrated whereby only bones survive. Any remains should be wrapped in a clean cloth and buried.

BURNT BODY

Ghusl, kafn, Janazah Salaah and Sunnah burial should be performed upon a person who dies by burning as long as the body has not bloated or burst.

BODY WHICH BECOMES CHARRED

There is no Ghusl, kafn, Janazah Salaah or Sunnah burial for a body which is totally charred. Such a body should be wrapped in a clean cloth and buried. However, should a greater portion of the body be free from burns (or only slightly burnt), even though the head be decapitated or at least half the body (including the head) be sound (i.e. the flesh, meat and bones) then Ghusl, kafn, Janazah Salaah and Sunnah burial needs to be performed.

CRUSHED OR FALLEN BODY - TRANSPORT ACCIDENTS

When somebody perishes in a building or rock collapse or falls from a height or in a plane accident and, the majority of the body is intact, then ghusl, kafn, Janazah Salaah and Sunnah burial needs to be performed. However, if the accident was the result of kuffar, bandit or rebel hostility, the rules of *Shaheed* will apply. Motor, rail and transport accidents also come under one of the above categories.

INACCESSIBLE BODY

A body which is present but inaccessible...for example, buried in a building or water-well and irremovable, then as a last resort, its ghusl and kafn are waived. The place of 'burial' will be considered its grave and Janazah Salaah will be prayed at this site (only).

BODY MISSING - DROWNED OR DEATH AT SEA, ETC

A person who drowns and is lost at sea and similarly when a body is missing, then neither is ghusl, kafn or Janazah Salaah possible because for Janazah Salaah to be valid the body must be present.

However, should a person die on board a ship, the mayyit will be given ghusl, kafn and Janazah Salaah will be performed. If land is nearby and there is no fear of the body decomposing, burial should be delayed until the ship docks. If land is far away and there is fear of decomposition, the body should be lowered into the sea.

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Practices & Customs Contrary to Sunnah



A L - N O O R
L I G H T O F I S L A M

PRACTICES & CUSTOMS CONTRARY TO SUNNAH

On the occasion of sorrow, the *aql* (intellect) becomes overwhelmed with grief and generally transgress the limits prescribed by Almighty Allah and is involved in disobeying Him and His Prophet.

One should behave with resolution and instead of acting with emotion and fervour, one should act with farsightedness taking into cognition the rulings and decrees of Almighty Allah and His Prophet Muhammad (S.A.W). One should ponder upon these rulings and then with full attention and longing, act upon these directives of Almighty Allah and His Prophet Muhammad (S.A.W) ignoring any 'customary' rituals which may be in vogue.

Whenever somebody passes-away, our society enacts numerous despicable innovations and malpractices from before bathing, shrouding until well-after burial, that are forbidden and must be avoided. We observe various rituals and customs that we have wrongly assumed to be acts virtuous; as if whatever is practiced constitutes Islam, especially when most of these acts are contradictory to the teachings of the Qur'an and sunnah and are vestiges of pre-Islamic customs of jahiliyyah..

There are no rulings from Almighty Allah in the Qur'aan, nor evidence from the seerah of Prophet Muhammad (S.A.W) or examples from the lives of the Sahabah for these customs to exist.

EXPERIENCE SORROW, DO NOT RETAIN SORROW

At times of sorrow, to experience grief is not all wrong, for it is Almighty Allah who created sorrow, a natural quality, however, to retain grief and constantly brood is incorrect. Our visits which start-off with the ubiquitous crying and wailing appear to serve the purpose of destroying whatever courage, steadfastness and resolution the bereaved have acquired.

What need was there for you to cry so profusely? Seek a verdict from your heart and the answer will be *riya* – merely to show people. You were quite capable of controlling your emotions. Yet that would have appeared uncaring and indifferent to the others present, so you unleashed a torrent of tears.

To the widow, we say, *'O dear! How terrible, there is nobody to support you now, who will see to your needs now? What will become of your young children? O dear!'*

What irresponsible behaviour! We utter so much nonsense on such occasions as to perplex and aggravate the bereaved. For the sake of *riya* we attempt to show the bereaved how grieved we are; this is the only reason we attend.

Whereas what we should be saying is:

"Dear, do not fear...we are present, if you or your children need anything, we are at your service".

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One should behave with resolution and instead of acting with emotion and fervour, one should act with farsightedness taking into cognition the rulings and decrees of Almighty Allah and His Prophet Muhammad (S.A.W). One should ponder upon these rulings and then with full attention and longing, act upon these directives of Almighty Allah and His Prophet Muhammad (S.A.W) ignoring any 'customary' rituals which may be in vogue.

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There are no rulings from Almighty Allah in the Qur'aan, nor evidence from the seerah of Prophet Muhammad (S.A.W) or examples from the lives of the Sahabah for these customs to exist.

EXPERIENCE SORROW, DO NOT RETAIN SORROW

At times of sorrow, to experience grief is not all wrong, for it is Almighty Allah who created sorrow, a natural quality, however, to retain grief and constantly brood is incorrect. Our visits which start-off with the ubiquitous crying and wailing appear to serve the purpose of destroying whatever courage, steadfastness and resolution the bereaved have acquired.

What need was there for you to cry so profusely? Seek a verdict from your heart and the answer will be *riya* – merely to show people. You were quite capable of controlling your emotions. Yet that would have appeared uncaring and indifferent to the others present, so you unleashed a torrent of tears.

To the widow, we say, *'O dear! How terrible, there is nobody to support you now, who will see to your needs now? What will become of your young children? O dear!'*

What irresponsible behaviour! We utter so much nonsense on such occasions as to perplex and aggravate the bereaved. For the sake of *riya* we attempt to show the bereaved how grieved we are; this is the only reason we attend.

Whereas what we should be saying is:

"Dear, do not fear...we are present, if you or your children need anything, we are at your service".

PRACTICES & CUSTOMS CONTRARY TO SUNNAH

On the occasion of sorrow, the *aqal* (intellect) becomes overwhelmed with grief and generally transgress the limits prescribed by Almighty Allah and is involved in disobeying Him and His Prophet.

One should behave with resolution and instead of acting with emotion and fervour, one should act with farsightedness taking into cognition the rulings and decrees of Almighty Allah and His Prophet Muhammad (S.A.W). One should ponder upon these rulings and then with full attention and longing, act upon these directives of Almighty Allah and His Prophet Muhammad (S.A.W) ignoring any 'customary' rituals which may be in vogue.

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OVERSEAS & DISTANT BURIALS

There seems to be a growing culture amongst the Muslims of UK of sending the mayyit to distant places for burial (overseas)... so they be near to the graves of their loved ones.

This practice is totally against the Shar'ah as Prophet Muhammad (S.A.W) is quoted to have said, "Be swift in preparing for the burial. If the departed soul is a righteous one, there is blessing for it in the grave where you will deposit the body promptly. If it is not so (the soul is not virtuous) the body is a burden and you will dwell to deliver it from your shoulders". (Sahih Bukhari)

However many people fail to realise the ultimate ordeal the mayyit has to undergo. Before a body is sent abroad, it needs to be certified as 'embalmed' before any airline company would allow it to be flown. A process known as 'embalming' has to take place to preserve and sanitise the body.

Embalming involves draining blood from the body and replacing it with formaldehyde (plus a pinkish dye) pumped in under pressure. This achieves a hardening and disinfecting effect. Organs of the body are pierced, treated with chemicals and (sometimes internal body organs are removed) consequently re-stitched and concocted to achieve a 'sleeping' look. Thereafter, random checking of the body takes place at the airport to assess whether it is adequately embalmed.'

It is quite obvious, that this foul practice is a violation to a Muslim's body, merely in order to satisfy some tradition. Therefore it is incumbent to reform this incorrect custom.

MOURNING AT THE BEREAVED FOR NUMEROUS DAYS

It is rather shameful that today we find in our society, such people who come to mourn at the bereaved house for numerous days; when in reality the actual purpose would be for the sake of (showing off) to show the bereaved how grieved they are, whilst eating, drinking and sitting at the bereaved house till late after midnight; indulging in talking about worldly affairs, making a mockery of the actual purpose of mourning. According to the Shar'ah, this practice is considered very inappropriate.

MOURNING SPECIFICALLY ON 3rd, 10th, 40th DAY

There is no precedence for mourning specifically on the 3rd day or the 10th day or the 40th day. It is of no special virtue to hold a memorial on any of these days. In fact to consider that a collective Quran-Khatam (recital of the Holy Qur'an) or any other act of virtue done for the blessing of the deceased is meritorious, when done on such particular days will be regarded as an act of bid'ah (innovation). Neither Prophet Muhammad (S.A.W) or his companions, nor their followers did so.

SPECIALLY VISITING THE BEREAVED ON EID DAYS

The custom of visiting the bereaved on Eid days with the concept of mourning is commonly found in our society. Nobody is forbidding visiting relatives whose close ones have passed away on Eid days, but to bring tears to their eyes and turn their day of happiness into sorrow, is in-correct. Eid is an occasion of joy, not another day of mourning.

The entire purpose of visiting on Eid days, is to express happiness, therefore our purpose should be to change and lighten their sorrow with happiness.

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INVITING PEOPLE TO EAT AT THE BEREAVED HOUSE

It is recommended that the relatives of the deceased prepare enough food to feed all the deceased's family.

However, we find in our society, the prevailing custom in families for each household to send food in order of rank e.g. if there are 5 near relations in their families, food will arrive firstly from the residence of the eldest brother. Thereafter, food will arrive from the second brother's house and so on until food has arrived from all 5 households.

Furthermore, food is not only prepared for the bereaved but also household members of all 5 families is also invited; who will gather to eat. Is this a funeral or a wedding?

COLLECTIONS (BHAATI) AT THE BEREAVED

In certain localities, household members would make a monetary contribution towards a fund called (bhaati), which would cater for the false notion that every household of the clan must supply a meal. The apparent reason behind this commitment is the thinking that, "If we do not feed, what will people say?" or "If we do not feed, then when such tragedy hits our home, who will feed us?".

This is the state of our (ikhlaas) genuineness and the colour of love and affection. Every act is motivated by self-interest!

All the schools of Islamic law disapprove of the deceased's family preparing food for the people coming to pay their condolences, for it adds to their grief and further encumbers them unnecessarily.

It is permissible, however, when there is genuine need for it, since sometimes people attending the funeral may be from distant places, and they have to stay with the family of the deceased, in which case the family has to host such guests.

COLLECTIVE RECITATION (KHATAM) OF HOLY QUR'AAN

A practice widespread in our society, wherein a death takes place, immediately after burial of the deceased; announcement is made arranging a collective recitation of the Glorious Qur'an (Khatam).

One should bear in mind that this form of collective recitation of the Glorious Qur'aan (Khatam) is neither Fardh (Obligatory), Wajib or Sunnah.

Therefore, it is not permissible to pressurize (including emotional forms), anybody who fails to attend such khatams because some may be occupied, ill, in a rush to return or some may even be unable to read the Glorious Qur'an and be unwilling to admit their inability etc. The result of self-imposing these rituals is not only hardship but also sin. It is rather recommended to recite whatever portion of the Holy Qur'an in whatever capacity, and forward the esaal-e-sawaab to the deceased.

Please Note:

The custom of people congregating at specific intervals for a period up to the 40th day is incorrect and contrary to the Shariah.

Ulamas (Scholars) have stated the custom of feasting (meals, snacks, drinks) after these khatams is akin to receiving a payment in return for having read the Glorious Qur'aan and deemed incorrect.

Publicizing the numbers of people who attended, Names of important dignitaries, Number of khatams completed... In reality, all these are acts of riya (showing-off) which totally destroy the possibility of acquiring any sawaab to forward to the deceased.

ANNOUNCING DEATH IN FAR-AWAY PLACES

One silly custom in vogue nowadays is the habit of announcing the death to those in far-away places in expectation of them quickly arriving for the Janazah (which is undoubtedly delayed on their behalf). All this achieves is to burden the bereaved with the worry, inconvenience and expense (usually from inheritance of the widow and orphaned children) of feeding and hosting a multitude of visitors. Therefore, when informing distant relatives, stress upon them, not to undertake long journeys and rather donate the expense of such trips for the Esaal-e-Sawaab of the deceased, which would be more beneficial.

RECITING KALIMAH ALOUD WHILST CARRYING THE JANAZAH

Another incorrect custom is that at the time of raising the deceased onto the shoulders and during transport, those carrying recite the Kalimah loudly. This practice to recite the kalimah or anything else loudly is contrary to the sunnah. One however may read softly.

DELAY IN COMMENCING JANAZAH SALAAH

Another malpractice at funerals is the "custom" of delaying the start of Janazah Salaah. Accepted, Janazah Salaah is "Fard-e-Kifayah" (a collective obligation) accordingly a wait of 2-3 minutes is understandable. However, this habit of delaying, sometimes up to 30 minutes is totally unacceptable and unfair on those who have come on time and made to wait for the late stragglers to attend. The Imam should and also be encouraged by the people to commence on time.

FORMING ROWS IN-FRONT OF THE JANAZAH

Another common malpractice in our society at funerals is to form long, long rows in front of the Janazah aiming to shoulder the deceased to reap reward en-route to the place of burial. It is narrated in a hadith by Prophet Muhammad (S.A.W) to walk behind the funeral, thereby impeding in-front would be contrary to the sunnah.

The correct method is for 5-6 people at-a-time to proceed from behind the janazah and stand either side or in front and swap to shoulder the janazah.

STONE STRUCTURES

It is against the practice of Prophet Muhammad (S.A.W) and his companions to construct a cemented structure or furnished with bricks, stones etc on or around the burial-chamber. Muslim graves should be left in their simple natural state.

PLACING FLOWERS ON THE GRAVE

All other ways such as dressing it with a cloth sheet, placing garlands of flowers, or sprinkling rose leaves has no precedence in sunnah etc. and are *incorrect* according to the Shari'ah. Therefore, one should abstain from such unfound practices.

CONCLUSION

These above malpractices in the society are so widespread that a cure seems incomprehensible. However, if the people reading were to make a firm intention to refrain from any deed or course of action which is against the Sunnah, and thereafter endeavour to pass on this knowledge to a few people, then slowly, slowly, such incorrect customs will be rectified. Insha-Allah

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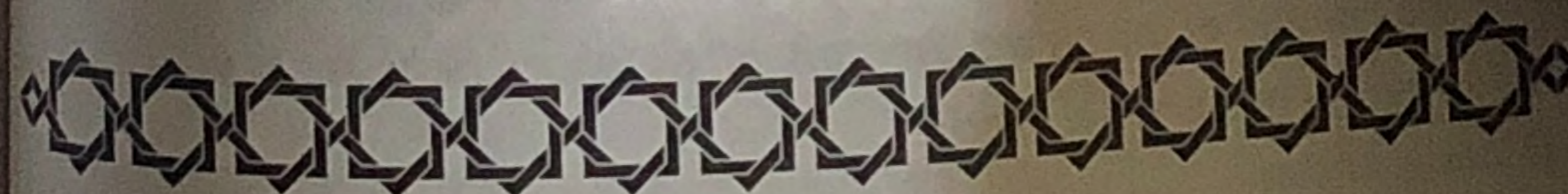
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Esaal-e-Sawaab



A L - N O O R
LIGHT OF ISLAM

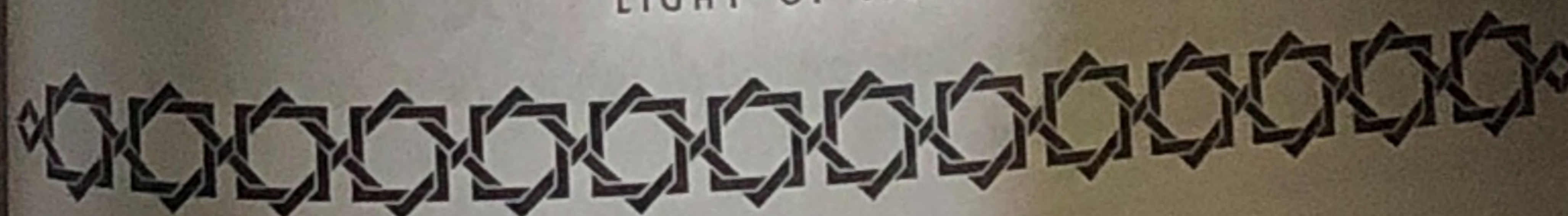




Esaal-e-Sawaab



A L - N O O R
LIGHT OF ISLAM



ESAALE-SAWAAB

When a person passes away, the opportunities that he had in his lifetime to remember Almighty Allah, to please Him or perform any virtuous deeds will never return. A deceased person cannot utter even a single Tasbeeh.

According to one narration, the deceased is like a drowning person that is frantically awaiting rescue. He awaits for the du'aas (or any other good deed) from his parents, brother or friend. Eventually, when he receives this gift, he cherishes it more than the entire world and what it contains.

(Shu'abul Imaan; Musnad ibnul Mubarak)

It is indeed a grand favour of Allah that the doors for reward to a deceased person have not been shut, The channel of Esaal-e-Sawaab (passing on the reward of some act of virtue) has been spared by Almighty Allah. According to some commentators of the Qur'aan, this is one of the many specialties granted exclusively to this Ummah. (Sharhus Sudoor)

Prophet Muhammad (S.A.W) approved and encouraged the practice of Esaal-e-Sawaab. In one narration, Prophet Muhammad (S.A.W) said, *"Whenever you intend giving charity, then do so on behalf of your parents. For its rewards will surely reach them without your rewards decreasing in the least bit".*

(Shu'abul Imaan)

Together with encouraging Esaal-e-Sawaab, Prophet Muhammad (S.A.W) also carried it out personally. Prophet Muhammad (S.A.W) had slaughtered two rams at the time of Qurbaani. Prophet Muhammad (S.A.W) dedicated one of them to his Ummah saying, *"O' Allah, this one is on behalf of my entire Ummah, all of whom believes in your oneness and my prophethood."*

(Musnad Ahmad)

Esaal-e-Sawaab can be done in many forms and on behalf of any person, viz, Prophet Muhammad (S.A.W), One's Parents, other family members, friends and the entire Ummah of Prophet Muhammad (S.A.W).

(Shaami)

Sayyidina Ali (R.A) used to offer a ram as Qurbaani on behalf of Prophet Muhammad (S.A.W) annually.

(Abu Dawud, Mustadrak Haakim)

Allaamah al-Qurtubi (R.A) has stated "Just as the reward of charity reaches the deceased, so does the reward for reciting the Qur'aan, making du'aa and Istighfaar (seeking forgiveness on their behalf, etc) reach them.

(Al-Tazkirah)

Esaal-e-Sawaab is an opportunity to make up for one's shortcomings towards the deceased. Prophet Muhammad (S.A.W) has informed that if a person who was disobedient towards his parents (in their lifetime) continues making du'aa for them after their demise, Allah records him thereafter among those who were loyal to their parents.

(Shu'abul Imaan)

In the same light, the Ulama have stated that if one had harmed an individual who has since passed away, one should make du'aa (or offer any other good deed) on his behalf.

The procedure for Esaal-e-Sawaab is that one should ask Allah to accept that specific deed and convey its rewards to a specific person living or deceased. This could be done before or after doing that deed. (Shaami)

BENEFICIAL ACTS FOR ESAAL-E-SAWAAB

RECITING THE QUR'AAN

It was the habit of the Ansaar of Madinah to recite Surah al-Baqarah when they carried any Janaazah.

(Al-Tazkirah)

Ma'qal ibn Yasaar (R.A) reports that Prophet Muhammad (S.A.W) said: *"Recite Surah Ya'sin upon your deceased"*.

(Abu Dawud, Ibn Hibbaan, Musnad Ahmad)

ISTIGHFAAR

Abu Hurairah (R.A) reports that Prophet Muhammad (S.A.W) said: *"Indeed when an individual's ranks are elevated in paradise, he enquires from Allah: O my Lord, how did I deserve this?" He is then told: 'This is due to your child seeking forgiveness on your behalf'".*

(Ibn Majah, Musnad Ahmad)

HAJJ OR UMRAH ON BEHALF OF THE DECEASED

According to a narration in Sahih Muslim, Prophet Muhammad (S.A.W) advised a woman to perform Hajj on behalf of her deceased mother.

(Sahih Muslim)

Abdullah ibn Umar (R.A) is reported to have offered Umrah repeatedly on behalf of Prophet Muhammad (S.A.W).

(Shaami)

SPONSORING WELLS AND BOREHOLES

Sa'd ibn Ubaadah (R.A) once asked Prophet Muhammad (S.A.W), *"Can I donate something on behalf of my deceased mother?"* Prophet Muhammad (S.A.W) replied: *"Yes". 'Which form of charity is most virtuous?' enquired Sayyidina Sa'd.*

Prophet replied: *"Arranging water for people to drink".*

(Musnad Ahmad, An-Nasaai)

GENERAL DONATIONS

Ayesha (R.A) reports that a man once said to Prophet Muhammad (S.A.W), *"My mother died very suddenly. I'm sure that if she had the opportunity, she should have given charity, can I do so on her behalf?"* Prophet Muhammad (S.A.W) replied, *"Yes, do give charity on her behalf".*

(Sahih Bukhari)

PERPETUAL REWARDS FOR ONESELF

Abu Hurairah (R.A) reports Prophet Muhammad (S.A.W) said: *"The following are among those deeds whose rewards benefit a believer even after his demise:*

1. *Knowledge that he taught and spread to others.*
2. *A pious child that survives him (who continues making du'a for him)*
3. *A copy of the Qur'aan that he passes on as inheritance.*
4. *A Masjid that he constructed.*
5. *A home that he built for a traveller.*
6. *A well that he dug.*
7. *Any other form of charity that he offers while in good health and before he left the world.*

All of these will assist him after his demise.

(Ibn Majah, Ibn Khuzaymah)

POINTS TO PONDER OVER...

Allah has stated in the Holy Qur'aan the following verses for us to remember. They when remembered will help us to concentrate on our preparations for eternity.

أَيْنَ مَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ط

Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!

(An Nisaa 78)

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ
عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ؕ

Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

(Al Jumua 8)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

"Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

(Al Baqarah 2:201)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ؕ

"O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!

(Ibrahim 14:41)

What To Pray At The Graveyard



A L - N O O R
L I G H T O F I S L A M

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PLEASE

POINTS TO PONDER OVER...

Allah has stated in the Holy *Qur'aan* the following verses for us to remember. They when remembered will help us to concentrate on our preparations for eternity.

أَيْنَ مَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ط

Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!

(An Nisaa 78)

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ
عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ؕ

Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

(Al Jumua 8)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

"Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

(Al Baqarah 2:201)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

"O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!

(Ibrahim 14:41)

What To Pray At The Graveyard



AL - NOOR
LIGHT OF ISLAM

VISITING THE GRAVEYARD

The main purpose of visiting Muslim graves in a cemetery is to remember one's own death and make Esaal-e-sawaab for the deceased.

Prophet Muhammad (S.A.W) encouraged the visiting the dead in their graves and taking a lesson from their state. He said, "*Visit the graves, for surely visiting the graves lessens worldly love and reminds you of the hereafter.*"

(Sahih Muslim, Tirmidhi)

There are many benefits to visiting the graves, such as:

- It reminds one of death and the Hereafter
- It severs long and futile hopes (i.e. in the life of this world)
- It causes one to become ascetic in this world
- It softens the heart
- It causes the eyes to weep
- It drives away heedlessness
- It plants fear (in the hearts)
- It causes one to strive in their Ibadah (worship)

The graveyard can be visited on any day. Friday is preferred for this visit and if possible it should be on a weekly basis.

Please Note:

Womenfolk should NOT visit the Graveyard.

Be extremely careful not to step or walk upon the graves.

It is amongst the etiquettes of visiting the graveyard to stand and make du'aa for the deceased. However it is very important that the hands should be raised

WHAT TO READ WHEN ENTERING THE GRAVEYARD

Prophet Muhammad (S.A.W) taught the Sahabah these words as supplication to the people of the graves and pray for their forgiveness:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا
وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثِرِ

Peace be upon you, O you dwellers of these graves!

May Allah forgive u all and you!

You are our forerunners and we are at your heels.

(Tirmidhi)

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ
وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَا حِقُونُ
أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Peace be upon you, O you of the believers and Muslims dwelling in these abodes. Behold, if Allah wills, we shall meet you.

We beseech Oh Allah safety for us and for you.

(Sahih Muslim, Musnad Ahmad)

WHAT TO RECITE WHEN IN THE GRAVEYARD

There are many supplications that may be read at the graveside, the best being the recital of the Holy Qur'an. Stand facing the grave (back towards the Qiblah) and recite as much of the Holy Qur'an as possible. It is preferable to recite Surah Ya'sin, Surah Mulk and the surahs from Surah Takathur to the end of the Qur'an.

Thereafter turn towards the Qiblah and make Du'a for the departed.

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Prophet Muhammad (S.A.W) taught the *Sahabah* these words as salutation to the people of the graves and pray for their forgiveness:

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You are our forerunners and we are at your heels.

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Thereafter turn towards the Qiblah and make Du'a for the Maghfirah (forgiveness) of the departed.

RECITE SURAH AL-IKHLAAS 11 TIMES

Hazrat Ali (R.A) reports that he heard from Prophet Muhammad (S.A.W) that, "Whoever visits the graveyard and recites Surah Al Ikhlaas 11 times and then prays for the dead, will be rewarded as many fold as the number of dead in the graveyard".

(Darr Al-Mukhtar, Darr-e-Qutini)

'Reciting Surah Ikhlaas 3 times earns the reward of completing one whole Glorious Qur'an.'

(Sahih Bukhari)

'Whomsoever recites Surah Ikhlaas 200 times, Almighty Allah will forgive (his minor sins) of 200 years.'

(Kanzul Amaal)

'Whomsoever recites Surah Ikhlaas 10 times, Almighty Allah creates a Palace for (the reader) in Jannah.' Hearing this 'Umar (R.A) commented, 'O Prophet of Allah! In that case we shall have built numerous Palaces in Jannah!' Prophet Muhammad (S.A.W) replied, 'Almighty Allah is able to grant more!'

(Daarimi)

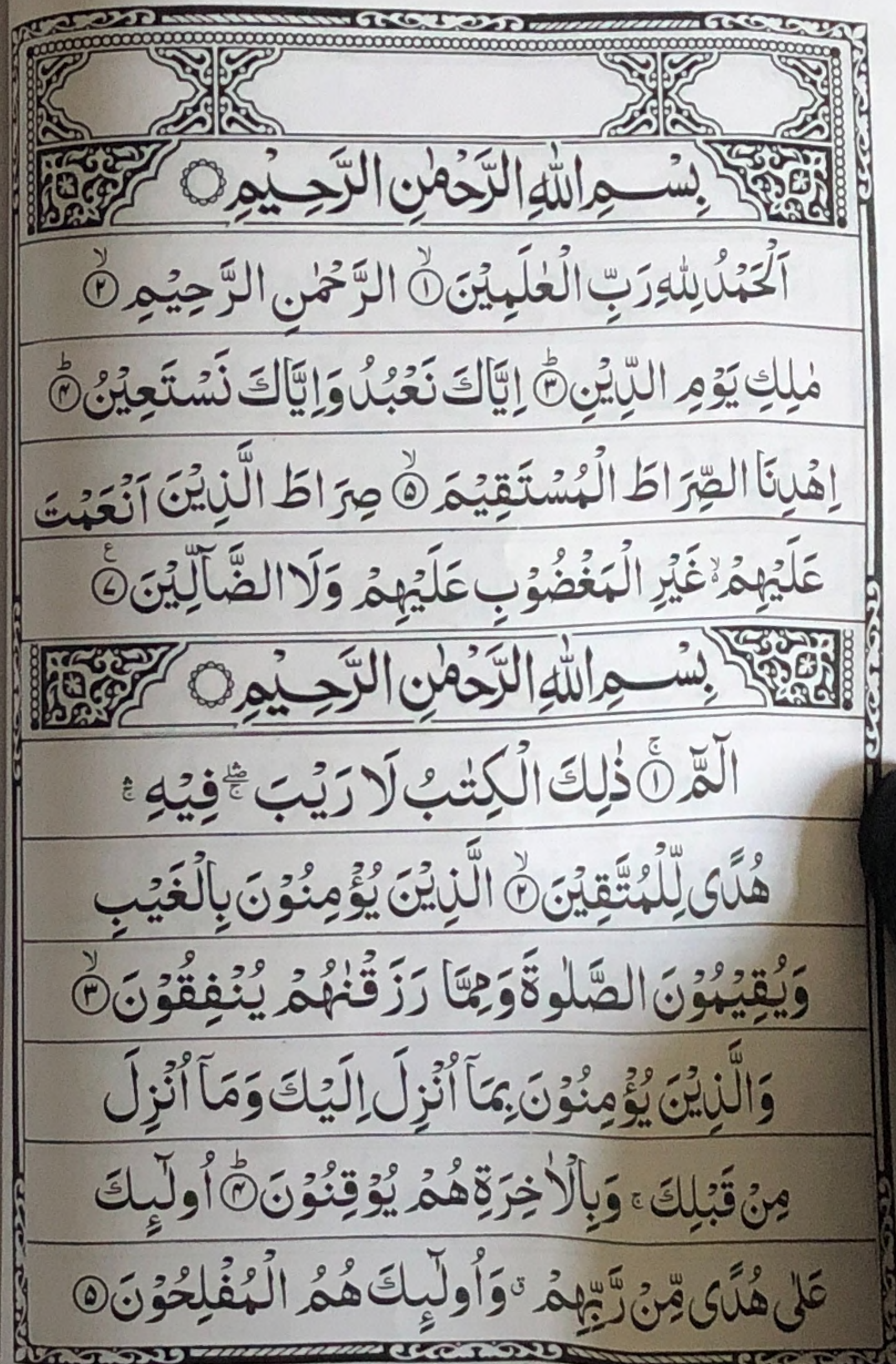
RECITE SURAH AL-FATIHAH, SURAH AL-IKHLAAS AND SURAH AT-TAKATHUR

Hazrat Abu Hurairah (R.A) reports that he heard from Prophet Muhammad (S.A.W) that, "Whoever visits the graveyard and recites, Surah Al Fatiha, Surah Al-Ikhlaas and Surah At-Takathur and then prays for the dead, the people of the grave will also ask Allah for such a person's forgiveness".

(Mishkat Al-Masabih)

RECITE SURAH YA'SIN

In a Hadith it is reported that if a person recites Surah Yasin in the graveyard, the punishment of the dead will be eased and the reciter will be rewarded just as much as the dead.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ
كُلٌّ أَمِنَ بِاللَّهِ وَمَلِئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
غُفِّرْ أُنْكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كُتِبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا ۚ وَاعْفِرْ لَنَا ۚ وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ
وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

DUA-E-MAGFIRAT FOR PARENTS

Prophet Muhammad (S.A.W) said:

"If the parents or one of them died and if the child was disobedient to them and if the child then recites Istighfaar and makes dua for them, he will be considered as an obedient".

(Mishkat Al Masabih)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ
رَبِّ الْعَالَمِينَ وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ. اللَّهُ الْحَمْدُ رَبِّ السَّمَوَاتِ وَالْأَرْضِ
وَرَبِّ الْعَالَمِينَ وَلَهُ الْعِظَمَةُ فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ هُوَ الْمَلِكُ رَبُّ السَّمَوَاتِ
وَرَبُّ الْأَرْضِ وَرَبُّ الْعَالَمِينَ وَلَهُ النُّورُ
فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ
الْإِنْسَانُ مَا لَهَا ۝ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝ فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَكُمُ التَّكَاثُرُ ۝ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ
تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
الْيَقِينِ ۝ لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ النَّعِيمَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

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رَبِّ الْعَالَمِينَ وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ. اللَّهُ الْحَمْدُ رَبِّ السَّمَوَاتِ وَالْأَرْضِ
وَرَبِّ الْعَالَمِينَ وَلَهُ الْعِظَةُ فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ هُوَ الْمَلِكُ رَبُّ السَّمَوَاتِ
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فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ
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مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَكْمُ الشَّكَارُ ۝ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ
تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
الْيَقِينِ ۝ لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ النَّعِيمَ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْ ۖ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Dua For Esaal-e-Sawaab For All Marhumeen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ
وَسَلِّمُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَأَصْحَابِهِ أَجْمَعِينَ اللَّهُمَّ رَبَّنَا تَقَبَّلْ مِنَّا مَا قَرَأْتُ إِنَّكَ
أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
اللَّهُمَّ بَلِّغْ وَأَوْصِلْ ثَوَابَ مَا قَرَأْتُ وَنُورَ مَا تَلَوْتُ إِلَى رُوحِ مَنْ
قَرَأْتَهُ بِنَيْتِهِ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَسَكِّنْهُ فِي الْجَنَّةِ
اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَأَدْخِلْهُ فِي الْجَنَّةِ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ
وَرَوْحُهُ فِي الْجَنَّةِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ
وَاعْفِرْ لَنَا وَلَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ
عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

DU'AA FOR THE ESAAL-E-SAWAAB

RECITE DUROOD SHAREEF THREE TIMES BEFORE AND AFTER DUAA

In the name of Allah, the Most Kind, the Most Merciful.

"All praises are due to Allah, the Lord of the Worlds.

Blessings and Salutations on the best of the Ambiyaa,

Our Master, Prophet Muhammad (S.A.W), His descendants and all his companions."

O Allah, convey the reward of what I have recited to

My Late Parents, Brothers and Sisters, Family members, Friends,

And the Entire Ummah of Prophet Muhammad (S.A.W) until the day of Qiyaamah.

O Allah! Forgive them, have mercy on them and grant them Jannat-ul-Firdaws.

O Allah! Forgive them, have mercy on them and grant them comfort in Jannah.

O Allah! Forgive them, their Minor and Major Sins.

O Allah! Fill their Grave with Noor.

O Allah! Let them have no regrets in the Grave.

O Allah! Save them from the punishment of the Grave.

O Allah! Calm their Souls and Give them High Stages in Jannah.

O Allah! Let their graves be one of the gardens of Jannah.

O Allah! Save them from the great heat on the Day of Qiyamah.

O Allah! Let them be in the Congregation of our Prophet Muhammad (S.A.W)
on the Day of Qiyamah.

O Allah! Grant them intercession of our Beloved Prophet Muhammad (S.A.W).

O Allah! Give them the reality of your Noor.

O Allah! Keep their Legs firm when crossing the "Pul-Siraat"

O Allah! Give their books of Actions in their right hands.

O Allah! Let them drink from the 'Hauz-e-Kauser' by
the Blessed Hands of our Prophet Muhammad (S.A.W) on the Day of Qiyamah.

O Allah! Please accept this Du'aa of Mine.

SUBHAA-NAH RAB-BIKA RAB-BIL IZ-ZATI AM-MAH YASI-FOON
WASALAA-MUN ALLIL MURSALEEN WALHAMDU LIL-LAAHI RAB-BIL AALIMEEN

In the name of Allah, the Most Beneficent the Most Merciful

Oh travellers of this world, Your destination is the grave
This journey for which you are preparing,
Will last for only two days

Since the creation of this world, Thousands and millions have arrived

No one is left, They've been engulfed in soil

Do not forget this, This will be everyone's final abode

Oh travellers of this world, Your destination is the grave

With your own eyes, How many burials have you witnessed?

With your own hands, How many of the dead have you buried?

Of your own consequences, Why are you so unaware?

Oh travellers of this world, Your destination is the grave

Those who slept on velvet, On soil they are sleeping

Kings and beggars alike, Together they are sleeping

Both are the equal, This is the effect of death

Oh travellers of this world, Your destination is the grave

These great mansions you have, They are of no use

These tall and lofty buildings (that you have built),

They are of no use Only two metres of this vast earth,

Will be your small home

Oh travellers of this world, Your destination is the grave

Effigy of soil, to you, On soil, it is to immerse

One day you have arrived, Another it is, you have to leave

You are not to stay in this world, Your destination is to leave

Oh travellers of this world, Your destination is the grave

This journey for which you are preparing, Will last for only two days

Oh travellers of this world, Your destination is the grave.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

دنیا کے اے مسافر منزل تیری قبر ہے
طے کر رہا ہے جو تو دو دن کا یہ سفر ہے

دنیا بنی ہے جب سے لاکھ کروڑ و آئے
باقی رہا نہ کوئی مٹی میں سب سمائے
آنکھوں سے تو نے اپنے کتنے جنازے دیکھے
ہاتھوں سے تو نے اپنے دفنائے کتنے مردے
انجام سے تو اپنے کیوں اتنا بے خبر ہے
اس بات کو نہ بھولو سب کا یہی حشر ہے
دنیا کے اے مسافر منزل تیری قبر ہے
دنیا کے اے مسافر منزل تیری قبر ہے

مخمل پہ سونے والے مٹی میں سو رہے ہیں
شاہ و گدا وہاں سب ایک ساتھ سو رہے ہیں
دنیا کے اے مسافر منزل تیری قبر ہے

مٹی کے پتلے تم کو مٹی میں ہے سمانا
ایک دن یہاں تو آیا ایک دن یہاں سے جانا
یہ عالی شان بنگلے کچھ کام کے نہیں ہیں
یہ اونچے اونچے بنگلے کچھ کام کے نہیں ہیں
دو گز زمین کا ٹکڑا چھوٹا سا تیرا گھر ہے
دنیا کے اے مسافر منزل تیری قبر ہے
طے کر رہا ہے جو تو دو دن کا یہ سفر ہے

دنیا کے اے مسافر منزل تیری قبر ہے
طے کر رہا ہے جو تو دو دن کا یہ سفر ہے

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

دنیا کے اے مسافر منزل تیری قبر ہے
طے کر رہا ہے جو تو دو دن کا یہ سفر ہے

دنیا بنی ہے جب سے لاکھ کروڑ آئے
باقی رہا نہ کوئی مٹی میں سب سمائے
آنکھوں سے تو نے اپنے کتنے جنازے دیکھے
ہاتھوں سے تو نے اپنے دفنائے کتنے مردے
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یہ اونچے اونچے بنگلے کچھ کام کے نہیں ہیں
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دنیا کے اے مسافر منزل تیری قبر ہے
طے کر رہا ہے جو تو دو دن کا یہ سفر ہے

FINAL WORD

Our intention is merely to advocate such daily remembrance and meditation whereby, Insha'Allah, all negligence and apathy will disappear. Consequently, *Nur* will be created in one's heart and soul thereby facilitating the performance of good deeds and enthusiasm to love and follow the Sunnah of our beloved Prophet Muhammad (S.A.W)

Friends! Remember, life will pass very quickly, and when arrives death...our eyes will truly open.

Death comes very quickly,

Allah forbid if we are then compelled to say:

يُحْسِرُنِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ ﴿٥٦﴾

"Alas, my grief! How I was undutiful to Allah..."

(Surah Az-Zumar, Ayah 56)

Hence, we should daily reflect upon death and our stay in the grave. Whatever sins we have committed, we should make *Taubah* (repentance) and strive to make ourselves amongst the pious servants of Allah and a complete and loyal follower of the Sunnah of our beloved Prophet Muhammad (S.A.W).

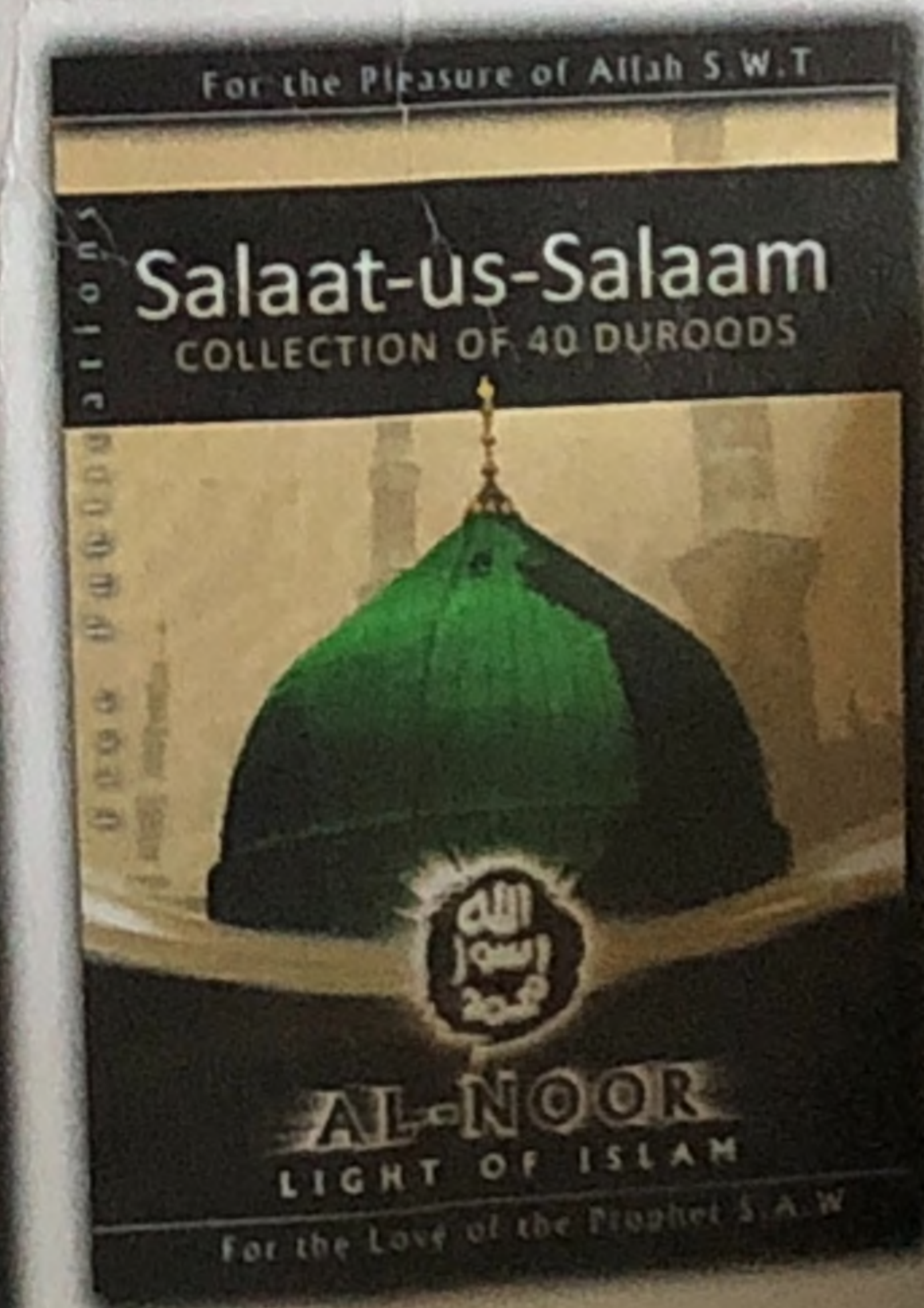
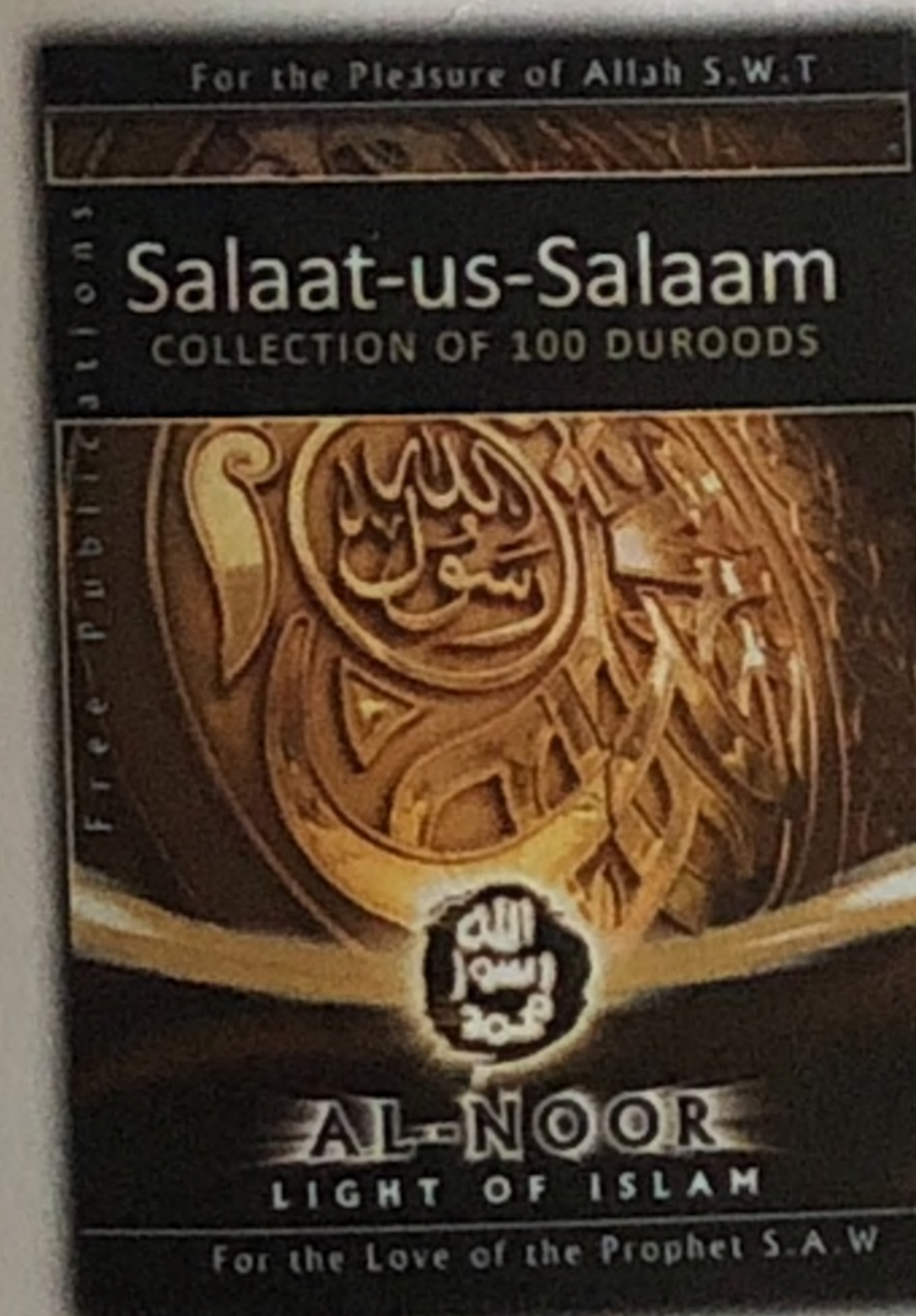
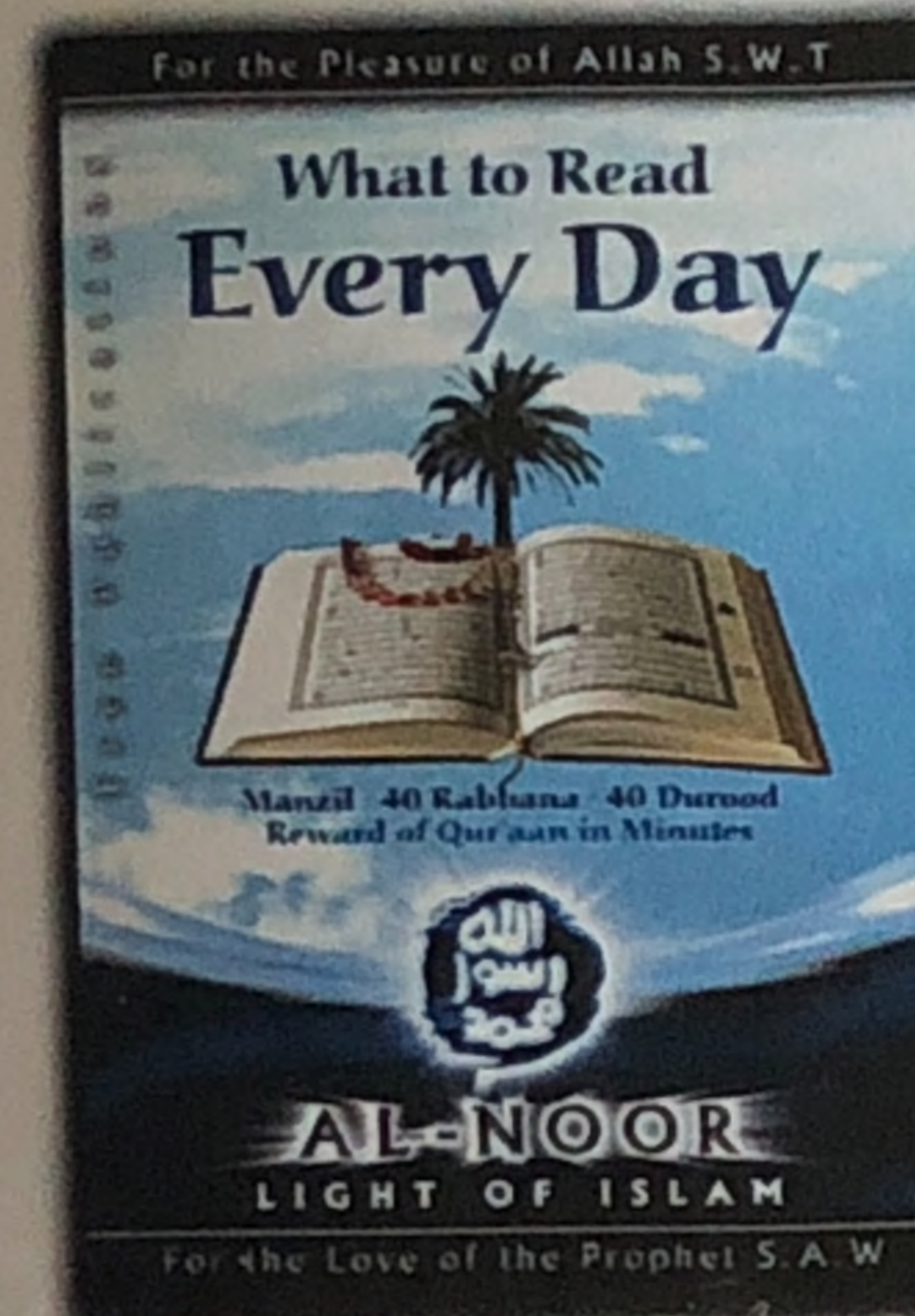
Insha'Allah, success in this world and the Hereafter will then be automatic. May Allah dispel our negligence and grant us Tawfeeq to prepare and worry about death and the everlasting life to come in the Hereafter.

Aameen.



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